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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

CHRISTIAN UNION. NO. 4.

OBJECTIONS STATED AND ANSWERED.

Various objections may be offered to those views on the subject of human creeds, to which I have presumed to invite your attention in the preceding numbers. It may be said, that fact contradicts my theory; that experience has demonstrated and is demonstrating the happy influence of human creeds, in promoting the purity, peace, and prosperity of the true church; and that to discountenance the authoritative use of such creeds, in the manner in which I have done it, is, therefore, to destroy the foundation of the true church—to sow the seeds of heresy and discord among those who should be its united and zealous members—to trample in the dust the proper standard of evangelical holiness—and to promote a general licentiousness both of principle and of practice.

These, I confess, are grave charges. And, were they supported by their inherent truth, it would well become me to retrace my steps with all humility, penitence, and haste; and to ask forgiveness of those, upon whose minds I have labored to make impressions of so injurious a character. But, that the utility of human creeds is a fact which experience has demonstrated and is demonstrating, is a point which I can by no means concede. The advocates of such a doctrine must permit me to maintain, that their assumed fact is contradicted, not more by theoretic reasoning, than by the experience of past and present times.

I. Let us look to the past, in the light of historic truth.

'The great end of Christ's mission,' observes Mosheim, 'was to form a universal church, gathered out of all the nations of the world, and to extend the limits of this great society from age to age.'—'The method of teaching the sacred doctrines of religion, was, at this time, most simple, far removed from all the subtle rules of philosophy, and all the precepts of human art. This appears abundantly, not only in the writings of the apostles, but also in all those of the second century, which have survived the ruins of time. Neither did the apostles or their disciples, ever think of collecting into a regular system the principal doctrines of the Christian religion, or of demonstrating them in a scientific and geometrical order. The beautiful and candid simplicity of those early ages rendered such philosophical niceties unnecessary; and the great study of those who embraced the gospel was rather to express its divine influence in their dispositions and actions, than to examine into doctrines with an excessive curiosity, or to explain them by the rules of human wisdom.'

But, while the primitive Christians did not use creeds consisting of human opinions invested with divine authority, they yet used confessions of a different character and for a different purpose, which are usually denominated creeds. An account of these I will give you in the words of Lord King. Says he, 'they had creeds which contained the fundamental articles of the Christian faith. This creed was handed down from father to son as a brief summary of the necessary scripture truths, not in the same set words, but only the sense or substance thereof. We never find the creed twice repeated in the same word, no, not by one and the same Father. The words of these creeds are various, but they generally recur to the same sense. It would be too tedious to transcribe them all. I shall, therefore, sum them up in the following creed, which has been commonly known as the apostle's creed, though it was not composed by them.

I believe in God the Father Almighty, Maker of heaven and of earth, and in Jesus Christ his only son, our Lord, who was conceived of the Holy Ghost—born of the virgin Mary—suffered under Pontius Pilate—was crucified—dead—and buried—the third day he rose again from the dead, ascended into heaven—sitteth at the right hand of God the Father Almighty, from whence he shall come to judge both the quick and the dead. I believe in the Holy Ghost—in the Holy Catholic church—the forgiveness of sins—the resurrection of the body—and the Life everlasting.'

In order that you may understand the true character of this creed, several circumstances demand consideration. By the early Christians, the Christian scriptures were not generally possessed. Had they possessed them, they would generally have been unable to read them. Thus circumstanced, it was natural that they should preserve a knowledge of the leading facts and truths of the gospel, by having them repeated whenever a new member was admitted to their holy fraternity. With such an object only in view, it was also natural, that the repetition of these facts and truths should be made, not in the same words, but in language varying as wisdom might dictate. Thus, this creed, which 'for substance of doctrine' was the only one used by the Christian church three hundred years, does not invest, at least it was not designed to invest, human opinions with divine authority. Hence the reason why no church in all Christendom, which uses an authoritative creed, is contented to use this primitive creed, and this only.

Creeds of a different character, however, did at length enter the church. They assumed a dictatorial control of its faith. They shaped its course. They stamped its destiny.

And consequences—not good but most disastrous, have ever been flowing from this unhallowed interference of human presumption with divine wisdom.

A striking view of this subject, permit me to present to you, in the words of Richard Baxter.

'Two things have set the church on fire, and been the plagues of it above one thousand years. First, enlarging our creed and making more fundamentals, than God ever made. Second, composing (and so imposing) our creeds and confessions in our own words and phrases. When men have learned more manners and humility, than to accuse God's word as too general and obscure, (as if they could mend it) and have more dread of God and more compassion on themselves, than to make those to be fundamentals or certainties, which God never made so; and when they shall reduce their confessions, first, to their due extent, and second, to scripture phrase, (that dissenters may not scruple subscribing) then and (I think) not till then, shall the church have peace about doctrinals.'

In company with Baxter, in relation to this subject, you find Dr. Doddridge. Says he, 'how early did the spirit of bigotry and imposition, begin to work in the Christian church! That fatal humor of imposing a yoke on the neck of Christ's disciples, by making indifferent things necessary: an unmanly and anti-christian disposition, which has almost ever since been rending the church to pieces, and clamorously throwing the blame on those, who have been desirous, on principles truly evangelical, to stand fast in the liberty with which their divine Master hath made them free. How foolish and how mischievous the error, of making terms of communion, which Christ has never made; and how presumptuous the arrogance of invading his throne, to pronounce thence damnatory sentences on those, who will not, who dare not, submit to our uncommissioned and assumed authority.'

To the names of Baxter and Doddridge, we, may add that of Watts. Says Dr Watts, in speaking of the spirit of bitterness among Christians, engendered and nourished by human creeds; 'this vice of uncharitableness, hath defaced the beauty of our holy profession—scandalized the sacred name we bear—made a slaughter-house of the church of Christ—and deceived the souls of men to their own eternal ruin. Were I to draw the figure of this uncharitableness in just and proper colors, I would take a sheet of large paper, and that of the fairest kind, to represent the Christian church in this world. I would first pare it round and reduce it to a very small compass then with much ink I would stain the whiteness of it and deform it with many a blot; after which I would stab it through rudely with an iron pen; and when I put the last hand to complete the likeness, it should be smeared over with blood.'

To the testimonies already adduced against the utility of human creeds, I add that of President Styles. 'Have the protestant formularies,' asks Dr. Styles, 'subserved the defence of the truth as it is in Jesus? Rather have they not in event proved new sources of religious dispute and undeterminable controversy? Substituted rules do not answer the purpose of detecting heretics at all better than the primary rule, since on experiment it is found, that none more freely subscribe and swear to human tests, than deists, sceptics—and the most debauched. If God's enclosure will not keep out the erroneous, can it be expected, that ours will? It is truly the interest of all mankind to form themselves into one body, for the liberty—free exercise—and unmolested enjoyment of the right of conscience and private judgment, especially in religion. Not all the differences of sentiment—not all the erroneous opinions, that have yet been started, afford just umbrage for its extinction, abridgement, or embarrassment.—I am satisfied, that we shall err less, if we make the scriptures our only rule of faith, than if we depart from this and substitute another, or, as many do, who say they believe the scriptures the only rule, and yet in all their judgments on scripture, measure that only rule, by another rule.'

Were it necessary to add to the witnesses already brought forward, against the utility of human creeds, I might easily summon them almost without end, from among the most distinguished and the best members of all denominations; but it is not necessary.

II. Possibly, however,—the advocates for the authoritative use of creeds, may yet contend, that, as operating among ourselves at the present period, such creeds are productive only of good; and that they consequently deserve the most cordial support of all the friends of evangelical unity—peace—and prosperity. Let us then, look to the present times. Let us survey the religious and ecclesiastical condition of New England—of the United States, at the present time. Let us thus behold for ourselves these vaunted blessings, which can flow only from human legislation in divine concerns. Survey, then, the church militant. How narrow the views of many in all denominations—How feeble their interest in any thing, which lies beyond the circumscribed boundaries of their own little sect—How erroneous their judgment—how uncharitable their feelings—how hard their words—how unbrotherly their deeds, relative to one another—How is the burden of supporting Christian institutions increased; and the ability of Christendom to extend its borders diminished—The pleasures of social intercourse—alas—how are they embittered—and the benefits of such intercouse, how are they abridged—How do the silence—the chill—the gloom of a winter's night, spread themselves, to a lamentable extent, over the freedom—joys—and heartiness of Christian intercourse—How do the joys of Christian fellowship, not unfrequently become, as respects acts of public religious worship, only the joys of memory. Moreover—when we look to the self styled 'sacramental band,' how do we behold it split into angry factions; each vociferating 'the temple of the Lord—the temple of the Lord, are *We*.' In this warfare of sectarian ambition which is being carried on between the worshippers of rival creeds, how full of wrath are the denunciations of bigotry—how full of carnality are the manœuverings of parties. Seminary rises in opposition to seminary—professor persecutes professor—brother accuses brother. The freedom of the pulpit—the press, is attempted to be annihilated by the thunders of excommunication. Professedly harmonizing conventions spend their time in alternate seasons of praying and of railing. Whispers of suspected heresy, are wafted abroad by almost every passing breeze. Denunciations of reputed apostates, fall with increasing frequency, upon the ear, that is heedful of the movements of the times. Indeed a crisis in regard to this matter, rapidly approaches. In addressing the Congregational Orthodox Sunday School Associations of Massachusetts, last May, in Boston, a clergyman of some distinction delivered the following sentiments—'Your mode of teaching your children religion by their studying the Bible under the guidance of the books of questions which have been prepared for them, is gradually but certainly leading them away from fundamental truth. This danger is seen and lamented by many—Yes—there are fathers and mothers not a few, who already begin to sigh for a return to the safe guidance of the Assembly's Catechism.' I quote not the exact words of the gentleman; but I have faithfully reported the general sentiment of his somewhat copious address. Such then, is the state of things among us. The creed is watching, with a jealous eye, the increasing estimation, in which the Bible is generally held; for says the Creed, the Bible and myself are sworn and mortal enemies—As the Bible rises in the estimation of Christendom the throne of my power must totter to its fall—I cannot, therefore, behold the rising generations exchanging the instructions of the Westminster Assembly, for those of Jesus and his apostles, but with anguish of spirit indescribable; for the free use of the Bible is to me a sign no less certain and overwhelming, than was to Belshazzar the supernatural hand writing on the wall.

That there is, at the present period, a progressive improvement, upon the whole, among Christians, in spirit—in practice—in prospect—I most readily and most gratefully acknowledge. But I do not admit, that such improvement arises, in any measure, from the happier influence of human creeds. It arises wholly from the growing influence of the word of God, which is waging a war of extermination against this device of human selfishness and impiety; a device, which, now as in by gone days, is productive of evil—of evil only—and that continually.

Having shown, that experience has not demonstrated, and is not demonstrating, the utility of human creeds; but, on the contrary, their inutility; I repeat the great doctrine, already so abundantly commended to your regard, in the language of Mr Whiston.

'To speak my mind freely, I never expect, that the holy scriptures will be thoroughly understood—the unhappy disputes and controversies among Christians prevented—the ancient order and discipline of the Church restored—its present wounds and schisms healed—true—solid—unaffected piety and charity effectually promoted—the Jews converted to our most holy faith—and the Christian religion spread over the face of the world, till we leave off our admirations of all bare human schemes and systems in divine matters;—till we have recourse to the law and to the testimony—to the sacred oracles of God himself, with a greater degree of submission and reverence—freedom and impartiality—with more open and unprejudiced dispositions, than has been the method of the later ages. The true and right method of our researches into those genuine and authentic rules of faith and practice is, to come untainted and unbiassed in our notions, with a sincere and steady resolution of taking our opinions from and not bringing them to those original standards. And, with a firm purpose of undervaluing all the decrees and systems of the moderns, especially those, which arose under the anti-christian usurpation.'

Let, then, the appropriate exhortation of Chillingworth, sink deeply into your hearts. 'The presumptuous imposing of the senses of men upon the general words of God, and laying them upon men's consciences together—this vain conceit, that we can speak of the things of God better than in the words of God—this deifying our own interpretations and enforcing them upon others; this restraining of the word of God from that latitude and generality; and the understandings of men from that liberty, wherein Christ and his apostles left them, is and hath been the only fountain of all the schisms of the church, and that which makes them immortal. Take away these walls of separation and all will quickly be one. Require of Christians only to believe in Christ, and to call no man master but him only; let those leave claiming infallibility that have no title to it; and let them that in their words disclaim it (as protestants do) disclaim it likewise in their actions. In a word, restore Christians to their just and full liberty of captivating their understandings to scripture only, and then, as rivers when they have a free course run all to the sea, so it may well be hoped, by God's blessing, that universal liberty, thus moderated, may quickly restore Christendom to truth and unity.'

Let us be admonished to avoid the sin and the danger of adding to the word of God, by the serious expostulations on this subject, with which I close the present number.

'Concerning himself or the merciful design of providence accomplished in his sufferings, the Author and Finisher of our faith instructed his disciples no farther, than was necessary in order to excite that faith in himself as the Messiah, which could not exist without producing affections corresponding to the spirit of his precepts. To this faith was promised a resurrection from the dead to eternal life. And shall we boast of our superior piety in daring to alter the condition of this promise? Have we the temerity to set up any hypothesis invented by weak and fallible men, as a substitute for that faith, to which the Son of God has given the promise of immortality?

Let us reflect on the fatal and inevitable consequences.

By turning the attention of those, on whom we have influence, from the contemplation of truths, which have an immediate tendency to improve the heart, to hypotheses which have no such tendency, we do what in us lies to render the gospel dispensation abortive. We may thus, indeed, enjoy the glory of converting many to our opinions; but would we enjoy the greater glory of turning many to righteousness, we must direct them to the pure source of all knowledge and all perfection.'

In my next number, I shall explain the nature of Christian union, as the same is disclosed in the sacred scriptures.

Wilton N. W.

A MAN'S LOVE FOR HIS YOUNG CHILDREN. Let no man imagine that the world will despise him for helping to take care of his own child; thoughtless fools may attempt to ridicule; the unfeeling few may join in the attempt; but all, whose good opinion is worth having, will applaud his conduct, and will in many cases, be disposed to repose confidence in him on that very account. To say of a man that he is fond of his family, is, of itself, to say that, in private life at least, he is a good and trust-worthy man; aye, and in public too, pretty much; for it is no easy matter to separate the two characters; and it is naturally concluded that he who has been flagrantly wanting in feeling for his own flesh and blood, will not be very sensitive towards the rest of mankind. There is nothing more amiable, nothing more delightful to behold, than a young man especially taking part in the work of nursing the children; and how often have I admired this in the laboring men in Hampshire! It is, indeed, generally the same all over England; and as to America, it would be deemed brutal for a man not to take his full share of these cares and labors.

A WORD IN SEASON.

To him who turns his thoughts late to the duties of religion, the time is not only shorter, but the work is greater. The more sin has prevailed, with the more difficulty is its dominion resisted. Habits are formed by repeated acts, and therefore old habits are always strongest. The mode of life to which we have been accustomed, and which has entwined itself with all our thoughts and actions, is not quitted but with much difficulty. The want of those vanities, which have hitherto filled the day, is not easily supplied. Accustomed pleasures rush upon the imagination; the passions clamor for their usual gratifications; and sin, though resolutely shaken off, will struggle to regain its former hold.

To overcome all these difficulties, and overcome they must be, who can tell what time will be sufficient? To disburden the conscience, to reclaim the desires, to combat sensuality, and repress vanity, is not the work of an hour or of a day. Many conflicts must be endured, many falls recovered, and many temptations repelled. The deceitfulness of our hearts must be detected by steady and persevering vigilance.

But how much more dreadful does the danger of delay appear, when it is considered, that not only life is every day shorter, and the work of reformation every day greater, but that strength is every day less! It is not only comparatively lessened by the long continuance of bad habits; but if the greater part of our time be past, it is absolutely less by natural decay. In the feebleness of declining life, resolution is apt to languish: and the pains, the sickness and consequent infirmities of age, too frequently demand so much care for the body, that very little care is, or can be, taken for the soul.

One consideration more ought to be deeply impressed upon every sluggish and dilatory lingerer. The penitential sense of sin, and the desire of a new life, when they arise in the mind, are to be received as monitions, excited by our merciful Father, as calls which it is our duty to hear, and our interest to follow; that to turn our thoughts away from them is a new sin; a sin which, often repeated, may at last be punished by an utter forsaking. He that has been called often in vain, may be called no more: and when death comes upon him, he will recollect his broken resolves with unutterable anguish, will wish for time to do what he has hitherto neglected, and lament in vain that his days are few.—*Dr Samuel Johnson.*

ARGUMENT FOR A FUTURE STATE.

Dr Nicholas concludes his remarkable work on the 'architecture of the Heavens,' with the following sublime and cheering reflection: 'This at least is established on grounds not to be removed. In the vast heavens, as well as among phenomena around us, all things are in a state of change and progress; there too—on the sky—in splendid hieroglyphics, the truth is inscribed, that the grandest forms of present being are only swelling and bursting with a life to come.—And if the universal fabric is thus fixed and constituted, can we imagine that aught which it contains is unupheld by the same preserving law, that annihilation is a possibility, real or virtual—the stoppage of the career of advancing being while hospitable infinitude remains? No! let night fall; it prepares a dawn when man's weariness will have ceased, and his soul be refreshed and restored. To some? To every creature these are words of hope spoken in an organ tone; our hearts suggest them, and the stars repeat them, and through the infinite aspiration the spirit wings its way rejoicing as an eagle follows the sun.'

WOMAN.—The present law which forbids the retail traffic in spirituous liquors, seems to be particularly acceptable to the female portion of the community, if we may judge from the numerous petitions for sustaining that law, which have poured into the Legislature from all parts of the Commonwealth, while not a single female raises her voice in favor of the repeal or this law!—This is strictly in conformity with the female character. Purity, Temperance and Truth, are characteristics of the sex—and any effort to banish vice and extend principles of virtue, must meet with the hearty co-operation of woman.

Besides this, the happiness of woman is at stake. If this law is enforced, she may again enjoy those domestic pleasures, from which she has long been debarred by the demon Intemperance. She may again be happy in the society of her husband, and educate her children in the principles of virtue. It is then not extraordinary that woman should press forward in this cause—and that cause cannot be far wrong, which has woman for its advocate.—*Boston Merc. Jour.*

LANGUAGE WITHOUT OATHS.—It is a singular fact that the North American Indians, cannot swear in their vernacular tongue. Their language furnishes no oaths. It is appositely asked—are the Indians so prone to truth, so averse from falsehood, that the invention of oaths was unnecessary or impossible? Probably this was the case until they became corrupted by our example. Their simple promises must have been to them as sacred and inviolable as the most solemn abjurations are to us. Never resorting to serious appeals to heaven or the Great Spirit for the confirmation of their statements, profane oaths, as a matter of course, did not follow.—*New York Mirror.*

MAN A RELIGIOUS BEING.

We first remark that the religious principle is peculiar to man. The sentiment, which binds itself to a mysterious and invisible world, which manifests itself in the various forms of idolatry, superstition, and rational and dignified piety, no other animal exhibits, though there is scarcely any other sentiment or faculty inherent in man, which does not appertain, in some degree, to the inferior animals. They reason, plan, resolve, love, hope, and fear, with less acuteness and intenseness than the lords of the creation, but, so far as we can perceive, in an entirely similar manner. But they seem altogether insensible of the existence of a spiritual world; hold no communion with things invisible; love, fear, and honor, only things present and known.

Man, on the other hand, wherever found, is a religious being. The roving hunter, homeless though he be, yet has his God, to whom he dedicates a portion of his hard-won spoil, before he dares to eat the remainder. Warlike tribes, that delight in carnage, and know not the fear of man, lay down their arms, and quell their savage passions, before the altar. Even the oppressors of their race shudder in the presence of an invisible power, and grant to the fear of the gods, what could be drawn from them by no appeal to motives of justice or humanity. At the shrine of devotion, interest and anger, elsewhere omnipotent, are powerless and voiceless; vengeance is disarmed; hatred appeased. At the bidding of religion, the most imperious desires are immolated; suffering and death are fearlessly and joyously incurred. Every passion, every aspiration, has it devotional expression. The patriot prays and offers sacrifice for his country; the father, for his family. The petition of the prisoner pierces the walls of his dungeon, while the tyrant trembles on his throne, in the belief of an invisible power mightier than his own. Even the New-Hollanders, who have no idea of a future life, and who were, at first, triumphantly adduced by the French infidels as an exception to the universality of the religious principle, are now satisfactorily ascertained to be under its dominion. They worship the shades of departed men, and seek to propitiate them by magic arts. We may, then, (reserving for further discussion, the apparent individual exceptions,) fairly consider the religious principle as universal.

But, is this principle bound up with the healthy energies of human nature; or, is it the offspring of ignorance, fear, weakness, or folly? It has been maintained, that ignorance is the mother of religion; that man, in the infancy of his nature, found himself surrounded by effects, which he could not trace to their causes, subjected to influences entirely beyond his control, and liable to alarms and perils, which he could neither foresee nor prevent, and that he resorted to the theory of invisible agency, in order to solve these manifold mysteries. But the obvious answer to this is, that religious feeling does not decrease with the increase of knowledge. Among the most earnest believers in the existence and attributes of Deity have been men, who have pushed human knowledge to its utmost verge, who have understood all mysteries, who have laid bare the springs of nature's mechanism, and sounded the depths of intellectual science. It could not have been ignorance which made such men as Bacon and Locke, Newton and Boyle, Hartley and Priestley, religious. Were ignorance the basis of religion, their names would have graced the meagre list of atheists. Nor can the religious principle owe its origin to fear; for there are animals, more timid than man, that yet manifest no sense of things unseen and spiritual. Moreover, among those, most deeply imbued with religious feeling, have been men of undoubted and pre-eminent heroism. The noblest triumphs of fortitude and courage have been won in the cause of religion, as in the case of martyrs in every age; and those nations, that have manifested the utmost degree of fearlessness and recklessness in war, have been among the most abjectly superstitious in matters pertaining to devotion. Nor can the religious sentiment in man be the result of his more exquisite physical organization; otherwise we should discern some traces of this sentiment in those animals, whose structure approaches the nearest to that of the human frame.

The religious principle, then, is peculiar to man; it may be traced in every condition of society, and among all classes of men; nor can it be accounted for by man's physical organization, or his incidental imperfections and infirmities. We thence infer that it is an innate, essential, and indestructible element of man's spiritual nature.

But here we are met by a plausible objection. It is said, 'There are atheists, many atheists, in the world, men entirely destitute of religious principle and feeling, which surely, could not be the case, were man, by nature, a religious being.' So there are idiots in the world; but, does their existence prove, that man is not, by nature, a reasonable being? Every department of creation has its exceptions and anomalies; nor does their occasional occurrence make void general rules or principles. But the case of the atheist does not correspond to that of the idiot. Who ever heard of an athiest infant or child? The very men who are now atheists, whether religiously educated or not, in early life were under the dominion of the religious principle, believed the existence of a spiritual world, stood in dread of unseen powers; and, so far are they from asserting, that the godless atmosphere which they now breathe is their native air, that they boast of having escaped an hereditary thraldom, of having broken the chains with which their infant limbs were fettered. Their case, then, corresponds not to that of the idiot from birth, but to that of him, whom accident or desease has deprived of reason. They were, by nature, endowed with the religious principle; but a moral pestilence has breathed upon their souls, and blighted this choicest plant of God's husbandry,—yet not blighted it hopelessly or eternally, for it is indestructible, and has gathered, from solitary, suffering, expiring atheism, some of the proudest trophies of its strength and permanence.

There have been very few consistent unbelievers. There have been many who could talk and write bravely against religion, who, in solitude or at the approach of death, have been haunted by terrific visions from the unseen world, and have atoned, by hours of agonizing belief, for their moments of boastful infidelity.—*Christian Examiner.*

The last number of the North American Review, contains as usual much valuable matter. From a very interesting article concerning Whitefield and his preaching, we have made the following selections.

He set out in life with very humble prospects. He was the son of an innkeeper, and, when the establishment was itself decaying, he served as a common drawer in the tavern, at the age of fifteen, and continued in this employment for nearly a year and a half. According to his own account, he was an idle and wicked boy, passionately fond of reading romances and plays, and somewhat noted for his elocution, and his skill in private theatrical representations, as early as his twelfth year.

At times, however, he longed for a liberal education; and, by the kindness of friends, his wish was gratified. At nineteen he was admitted a servitor in Pembroke College, Oxford; and here began that remarkable change in his character and life, which distinguished his whole subsequent course. He fell into the society of the Wesleys and others, who were known at Oxford, as they now are through the world, as Methodists. His religious experiences and conversion, his severe self-denial, and mental agonies and aberrations (they are all upon record,) will of course be regarded differently by different minds; but, in his own never-changed conviction he was made a subject of spiritual regeneration; he had passed through an entire renewal of his nature into the image of God. His whole soul was now given to the salvation of others. At the age of twenty-one, and before taking his bachelor's degree, he was admitted into holy orders. It was a trying time for the poor youth, so exalted were his views of the sacred office, and so humble his estimate of himself. He says,

'When I went up to the altar [to receive ordination,] I could think of nothing but Samuel's standing, a little child, before the Lord, with a linen ephod. When the bishop laid his hands upon my head, my heart was melted down, and I offered up my whole spirit, soul and body, to the service of God's sanctuary.'—'I gave myself up to be a martyr for him who hung upon the cross for me. Known unto him are all future events and contingencies. I have thrown myself blindfold, and I trust without reserve, into his Almighty hands. Only I would have you observe, that, till you hear of my dying for or in my work, you will not be apprized of all the preferment I expect.'—pp. 42, 43.

This is all sincere. He felt every word of it, and acted upon it to his death's day. We come now to his first sermon. He had not one to begin with, except a discourse which, he says,

'I made for a small Christian society, and sent to a neighboring clergyman, to convince him how unfit I was to take upon me the important work of preaching. He kept it for a fortnight, and then sent it back with a guinea for the loan of it, telling me he had divided it into two, and had preached it, morning and evening, to his congregation. With this sermon I mean to begin, God willing, next Sunday.'—p. 43.

He accordingly preached it at his native town, in the church where he had been baptized, and had first received the sacrament of the Lord's Supper. Though so young, and in a crowd of those who knew him in his infant and childish days, he spoke with authority and effect, and says, he soon found the unspeakable advantage of having been accustomed to public speaking when a boy at school. He adds,

'I have heard that a complaint had been made to the bishop, that I drove fifteen mad by the first sermon. The worthy prelate, as I am informed, wished that the madness might not be forgotten before next Sunday.'—p. 44.

His preparation for his profession will appear very moderate to those who know that learning and reflection were as much needed by a preacher of those days, as now; and especially, if he set up for a reformer both in doctrine and manners. But we are speaking of one who is not to be estimated in any respect by ordinary rules, and who always trusted chiefly to his power over men's hearts and wills. If Oxford did little for him as a scholar, yet while there he had sought out the poor and the prisoner as objects of spiritual influence; and, at the very commencement of his preaching, his thoughts were fixed upon his American voyage, with a like benevolent purpose. And it is not long before he finds that, in a spiritual sense,

the poor and the prisoner make up the great mass of mankind in all places and conditions. So that the rudest part of his early training was no small part of his preparation for the great work of his after life.

We have full statements, from his own pen, of the first-fruits of his preaching in Bristol and London. He says,

'Last week, save one, I preached ten times in the different churches, and the last week, seven, and yesterday, four times, and read prayers twice, though I slept not an hour the night before, which was spent in religious conversation.' (p. 51.) And it is important to remember, that the preacher is a clergyman of the established church, and not an erratic, highflying Dissenter in conventicle, chapel, or tabernacle. He proceeds thus;

Last Sunday, in St. Dunstan's at six in the morning, when I gave my farewell, the whole church was drowned in tears. Since that, there is no end of persons coming and weeping, telling me what God has done for their souls. Others, again, beg little books, and desire me to write their names in them.'—(p. 51.)

At Bristol, such was the pressure in every church, that he could hardly make his way to the reading-desk. He says,

'Some hung upon the rails of the organ loft, others climbed upon the leads of the church, and altogether made the church so hot with their breath, that the steam would fall from the pillars like drops of rain.'—p. 50.

No doubt, the traits of character we discern and admire in Whitefield, may be found in others. Ardor, enthusiasm, devotion to a single point or cause, terrifying or melting appeals, addressed with effect to the obdurate, the stupid, the grossly wicked,—these, certainly, are not strange facts or qualities in the history of orators. He was by no means the only one, among churchmen or Dissenters, who set himself zealously against the skeptical and irreligious spirit of the age. If he was the first, and eminently, the great field-preacher, since the apostolic time, this is but an accident in the case, and scarcely an explanation of the interest and celebrity that are still attached to his name. The singularity of his adventure could do little more than distinguish him as one of the most remarkable of eccentric men. We may better account for his influence then, and his present importance, by his fearless example of devoting the whole of his life and strength to the support of a vast spiritual interest, in any way that gave promise of success. It was not a popular cause, nor a worldly good, that he was engaged in. The same power and devotedness, turned in another direction, might have brought him present profit. He certainly might have avoided contempt and personal outrage. But we see every moment, that what he sacrificed or endured is always a second thought with him, if considered at all. His eye is ever upon his object. The turns of popularity, the alienation of old friends,—even of those with whom he first took counsel in Christian fellowship, in the days of bitter trial,—the dull hardships of his frequent voyages, his many painful journeys to collect money for his Orphan-House, (and which he was charged by his foes with not accounting for,) and all this expenditure of labor for an obscure charity, which could give him no name in the world, and offer no worldly excitement;—these, certainly, were things to exhaust the spirits. But with him they were as nothing to break or weaken his purpose, though he weeps for a sundered friendship, and repels an assault upon his reputation, with as warm a human feeling as if he had lived upon the breath of opinion, and the sweet solaces of home.

This, then, is the explanation of his power—the subduing and forgetfulness of self, that he might give all to the spritual advancement of others. He seems to have no home, no possessions, and no prospect or desire of either. When a private contribution was proposed for him in Edinburgh, he said 'I will not admit of any such thing. I make no purse. What I have, I give away. Poor, yet making many rich, shall be my motto still.' (p. 236.) He must be for ever at work; and Foster names him, as a noble instance of that attribute of the decisive character,—the intense necessity of action.' And action with him requires change of place, succession of objects, public scenes. His consuming zeal admits of no repose, and is fed by agitation. He says, 'Every thing I meet with seems to carry this voice with it,—Go thou, and preach the gospel; be a pilgrim on earth; have no party, or certain dwelling-place.' My heart echoes back, 'Lord Jesus, help me to do or suffer thy will. When thou seest me in danger of *nestling*,—in pity, in tender pity, put a *thorn* in my nest, to prevent me from it.' (p. 348.) His itinerancy, or ranging, as he called it, was his delight. Others might adopt it, after deliberating upon the general utility of the practice, and its efficacy as part of a scheme of ecclesiastical tactics. But he followed it from some uncontrollable impulse.

We have room but for one or two of the reports which have been transmitted of his manner. The first is from Hume. He says, 'Once, after a solemn pause, Whitefield thus addressed his audience. 'The attendant angel is just about to leave the threshold of this sanctuary, and ascend to heaven. And shall he ascend, and not bear with him the news of one sinner, among all this multitude, reclaimed from the error of his ways?' To give the greater effect to this exclamation, Whitefield stamped with his foot, lifted up his hands and eyes to heaven, and cried aloud, 'Stop, Gabriel, stop, ere you enter the sacred portals, and yet carry with you the news of one sinner converted to God. This address was accompanied with such animated, yet natural action, that it surpassed any thing I ever heard or saw in any other preacher.'

We have instances of his weakness in his uniting spiritual pride with professions of humility, and in his violent transitions from religious rapture to the most abject self-condemnation. We see his weakness, in the importance he attached to impressions, impulses, dreams, coincidences, and the drawing of lots. One would think, that he was always on the look-out for something preternatural; or that his experience was so far above that of common mortals, that he lived in the midst of miracles, as his ordinary state. A wrong estimation of self leads naturally to a wrong judgment and treatment of others. He was sure, that he had the living witness of the Spirit to the truth of his favorite doctrines, and, as might be expected, he held the convictions of another who differed from him, as nought. He begs his old master Wesley, not to be strenuous in opposing the doctrines of election and final perseverance, and adds, as an argument for the other's silence, 'My doctrines I had from Christ and his apostles; I was taught them of God; and, as God was pleased to send me out first, and to enlighten me first, so I think he still continues to do it.' We may imagine how the founder of Methodism would regard such language from his eager and confident disciple. And yet the Wesleys themselves are chargeable with the weakness of holding those to be unconverted who do not think as they do. They wrote upon the tomb of their excellent mother, that she had 'mourned a legal night of seventy years;' that is, she was not brought to a true sense of Christianity till that late period of a most exemplary religious life. Whitefield records his meeting with a clergyman nearly eighty years of age, who had lately preached three times in one day, and ridden forty miles; but, he adds, 'He is not above *one* year old in the school of Christ. Dear Hervey laid the blessed foundation, whilst a curate here.' Again, he comes to New England to convert the ministers, and to tell the students of our college, with no small grief, that their light was darkness, and this too from a young man and a foreigner to the descendants of the Pilgrims, a little more than a century from the landing of the Fathers. But he had reproved even Wesley and separated from him, for what he deemed his errors in doctrine. He had said, that Archbishop Tillotson knew no more about religion than Mahomet. And could less exclusiveness have been expected from him towards the dignitaries of Yale and Harvard? His presumptuous appropriation of truth is seen in the declaration, that 'if Jesus Christ be not very God of very God, I would never preach the Gospel of Christ again; for it would not be gospel. It would only be a system of ethics. Seneca, Cicero, or any of the Gentile philosophers, would be as good a Saviour as Jesus of Nazareth.' 'If Jesus Christ be no more than a mere man, if he be not truly God, he was the vilest sinner that ever appeared in the world; for he accepted of divine adoration from the man who had been born blind.' Whitefield could use this language, and yet rebuke Wesley for 'pawning his salvation, in a late hymn-book, if the doctrine of universal redemption be not true.' Thus it is with men of hot and inflated minds, who are possessed with an idea of their own light, which makes all dark beyond their limited vision.

We might in this way take separate instances of weakness and self-ignorance, till Whitefield should appear to many as little better than a hypocrite, or a driveller, or one drunk with self-conceit. And yet the chief impression received from his whole history is that of a warm-hearted, benevolent, devoted preacher and sufferer in behalf of what he believed essential to human salvation. His errors are from the same source with his virtues and his usefulness; and they furnish another proof, that a sound intellectual education from early years is needed by those whose religious tendencies are the strongest.

FOR THE REGISTER AND OBSERVER.

The article on 'the Bible illustrated from Egypt,' transferred from 'the Christian Witness' into the last number of the Register, affords me an opportunity for giving notice of a highly interesting volume, printed last year in London, entitled '*Illustrations of the Bible from the monuments of Egypt*,' by W. C. *Taylor*, L. L. D. in which are many quotations from *Lane's Travels*. It presents, in a minature form, a number of pictures from the walls of the catacombs, temples, and obeliska, of which splendid engravings have been given in the magnificent works on Egyptian antiquities by Rosellini, Champollion, and Caillard. Those little sketches exhibit particulars of the customs and manners, the employments and instruments, and the religious rites and ceremonies of the ancient Egyptians, which throw much light on various passages of the sacred Scriptures.

The volume would be a very desirable addition to the Sunday school library; and ought to be reprinted here. T. M. H.

[From the Eclectic Review of Feb. 1839.]

AMERICAN PERIODICAL LITERATURE.

The third division of the publications, to which we are now adverting, is theological; and on some subjects they betray, in various forms, that 'fear of man which bringeth a snare.' Most of the American religious miscellanies are either defective or redundant. They are generally too sectarian and bigoted to be extensively useful, or they are filled with disputations upon recondite topics, which are of comparatively minor importance, or which cannot be satisfactorily elucidated. Many of these disquisitions are too dry and unprofitable to attract requisite attention, or they discuss abstract themes, which are of little practical utility, and the decision of which neither interests nor impels to duty.

There is a marked characteristic distinction between the miscellaneous periodicals in the United States; and yet in one deleterious quality, they harmonize in different degrees, that is, their willingness to sacrifice almost every thing before the shrine of earthly popularity: or rather, they exemplify that 'carnal policy,' as John Bunyan terms it, which has seriously diminished their advantages, and lost for them that reputation which is essential to their pretensions, and without which they will fail to affect the improvement of the churches or of civil society.

The American custom of appending the name of the writer to merely literary and critical essays is decidedly objectionable. This remark of course, does not apply to statements of facts, which it is necessary to verify by evidence, but to those argumentative discussions the decision of which depends upon 'the force of truth.' That practice, it seems to us, is a barrier to candid and amplified research. Partiality or prejudice equally counteracts fair investigation. Attachment or interest produces immemediate eulogy, and aversion or envy elicits undeserved censure. Thus absurdities are overlooked or defects are magnified, until it is almost preposterous to expect acurate delineation and luminous criticism in American periodicals. Puffing has become so systematic in the religious publications of the United States, that if certain persons disseminate the effusions of gross ignorance or error, they are eulogized as proofs of superlative wisdom; and on the contrary, the most erudite and brilliant exhibitions of profound knowledge, emanating from other writers, are described as the offspring of vanity, and are scouted with contempt. Some productions have been unjustly condemned: others as unrighteously praised, and a third class altogether neglected, not for their intrinsic worth, but solely on account of their authors, editors, or even publishers. This is a censorship of the press not less unlawful and iniquitous than the 'Imprimatur' of the disgraced Stuarts, or the 'License' of the dethroned Bourbons, or the 'Index Purgatorius' of Rome.

As our Pilgrim Painters are accustomed to depict the scene, any man can appear bold and decided in moral casuistry, when religion walks the street in silver slippers surrounded with universal applause; but sincerity is certified more when 'troubles assail and dangers affright,' in the times which try men's souls. We think that the predominant attributes of American Religious profession may be duly estimated by the retrospect of the last four years, in application to their theological quarterly miscellanies. The survey, besides, is equally instructive as a chapter in modern church history, and edifying on account of its monitory cautions.

During several years, anterior to 1834, the churches of the United States had been enlarged with an unprecedented rapidity: A wide spread revival of religious sensibility and of Christian effort, had been witnessed in various degrees, nearly throughout that entire confederacy; so that after allowing every proper deduction, it is amply attested that great and permanent moral benefits have resulted. One effect however of that excitement does not seem to have attracted the regard which its importance claims: and that is, the extension of the spirit of inquiry which it has produced, with an unquestionable diminution of the power which the various '*ecclesiastical judicatories*' or '*church courts*,' as they are usually entitled, have so long exercised.

Even in New England, the Associations and Consociations virtually directed the churches; but in so circuitous a form, that the control was neither felt nor suspected. The Presbyterian General Assemblies and Synods, and the Methodist Conferences supremely managed all the concerns of their respective denominations until the immense energies and capabilities of the multitudes whom they embodied were expended chiefly upon their own separate aggrandizement. So far had this sectarian and exclusive system been carried, that the Methodists, who count half a million of actual members, would not even coalesce with the American Bible Society to diffuse the Holy Scriptures.* All co-operation in the dissemination of Religious Tracts and in Missionary effort is totally unknown among the Episcopalians, Methodists, Baptists and Congregationalists, with the Presbyterians and Reformed Dutch; which three last named denominations have generally combined their efforts until recently for the lofty objects of Christian Philanthropy. The consequence was this—the churches were comparatively dormant; and insufficient and incommensurate were the exertions which were made to 'send out the light and the truth,' either throughout their own benighted districts, or into the domains of Pagan darkness, and 'the shadow of death.'

Nevertheless an augmenting solicitude to extend the operations of the American Board of Foreign Missions, and of the American Bible Society had constantly been developed. One of the primary fruits of the religious 'revival' of 1825 and of the succeeding years, was the formation of the American Tract and Home Missionary Societies.

At that period, 1826, the attempt to oppose voluntary combinations of professors of every name who might choose to associate for the benevolent purpose of extending the Gospel, would have been rejected amidst universal scorn by all classes of American Christians. The immediate fruits of the zeal through which those institutions were formed, and of the spirit of inquiry and attachment which necessarily accompanied them had not been anticipated. They unavoidably, but undesignedly, subverted that sluggish predominance which so long had been tacitly invested in the 'Church Courts;' and transferred to persons who were officially independent of all ecclesiastical control, the superintendence of benevolent operations, which from their magnitude and potency obliterated the puny and almost useless movements of their lethargic predecessors. That awakening implied an indelible censure upon those ecclesiastical managers who had talked so much of brotherly love, and the kingdom and honor of the Redeemer, without scarcely a perceptible exhibition of any sympathy for the perishing 'world that lieth in darkness,' or of any active solicitude that the will of God should be 'done on earth as it is in heaven.'

However some time elapsed before the latent dissatisfaction burst forth into actual collision. It was speedily ascertained that the voluntary associations necessarily undermined ecclesiastical jurisdiction, and essentially diminished, if they could not extirpate, sectarian bigotry with its unhallowed offspring. A controversy arose, and still exists among our transatlanic brethren, which actually combines all the fundamental principles of the rights of conscience and religious freedom; and which already has produced a division that cannot be removed, and an alienation which nothing less than the actual day-spring of the Millenium can reconcile.

In that collision the Theological Quarterlies have participated. The Christian Spectator, of Congregational principles, and the Christian Review, and Baptist Miscellany, defend the puritan theory of voluntary action for members of churches. The Biblical Repository maintains the inherent right of control, by 'ecclesiastical judicatories' over the consciences and donations of all whom they rule. The Literary and Theological Review has gradually diverged from its original position, and is now the advocate of an ecclesiastical aristocracy; which dogma of course, the Methodist Magazine to support their own ministerial oligarchy, strenuously reverberates. For the present, the Biblical Repository rather evades the polemical arena; but the New York Review, according to invariable Episcopalian custom, reiterates 'the Church!' 'the Church!' The Christian Examiner, avowedly Unitarian, calmly watches the wordy litigants.

What may be the course and the primary result of this contest cannot yet be determined with precision; but that it will terminate in the triumph of Christian liberality, and the confusion of that lordship over God's heritage, to sustain which the controversy was commenced, is evident to all persons who are acquainted with the elastic spirit of that evangelical liberty which the 'Pilgrims' originally imported into Massachusetts.

* It is true that the Methodists refused, for a time, to co-operate with the American Bible Society. But they have changed their course, and now act in concert with it.

Folly of Discontent.—The following little anecdote of a person who had contemplated self-destruction, is very beautiful and touching.

'I was weary of life, and after a day, such as some have known, and none would wish to remember, was hurrying along the street to the river, when I felt a sudden check. I turned, beheld a little boy, who had caught hold of the skirt of my cloak in his anxiety to solicit my notice. His look was irresistible. Not less so was the lesson he had learnt:—'There are six of us, and dying for want of food.' Why should I not, said I to myself, relieve the wretched family? I have the means, and it will not delay me many minutes. But what if it does? The scene of misery to which he conducted me, I cannot describe. I threw them my purse, and their burst of gratitude overcame me. It filled my eyes—it went to my heart. I will call tomorrow, said I. Fool that I was, to think of leaving a world where such pleasure was to be had, and so cheap.'

FOR THE REGISTER AND OBSERVER.

HANCOCK SUNDAY SCHOOL.

Mr Editor;—It will be gratifying to your readers I think to have an account of the celebration of the anniversary of the Hancock Sunday School, (Rev. Mr Robbins's) on Sunday evening last. It was an occasion of great interest. The history of the school is known well. It is the 'nursing mother' of most of the Sunday schools of our denomination; and at this celebration it was evident that the mother did not intend to be outdone in good works by her rising children.

The Church was crowded in every part;—the pupils of the school, more than a hundred in number, occupying the centre pews,—the teachers of this and other schools being seated on either side of the pulpit. The venerable and Rev. Mr Simpkins commenced the services with a short and fervent prayer to the throne of grace.

A hymn was then sung by the children.

Mr. W. J. Adams, one of the Superintendents of the school, then stated the object of the meeting. He said it was not for an exhibition. The purpose of the school was to aid the children in the acquisition of goodness,—and their progress in that, said he, could not be exhibited to the audience. Its object was rather, by placing the children of the school in the midst of their parents, in imitation of the Savior, to touch and warm their hearts in the cause of religious instruction.

Rev. Mr Barnard followed, and addressed the children. His object was, to make the children sensible of the obligations to love and obey their parents. The wonderful, universal and beautiful provision of strong attachment on the part of parents towards their children, and the consequent duty of children to return this love by obedience and respect, was forcibly impressed upon their minds by illustrations and examples drawn from the Turkish and Chinese Empires.

Another hymn was sung.

After which the Rev. Dr Parkman addressed the Teachers. The scope of his remarks was to point out the *essential qualifications* of the Sunday school teacher. The first was, the spirit of piety; the second, the spirit of fidelity, especially fidelity in preparation;—and the third, the spirit of humility. The several topics were enlarged upon and enforced in an earnest and interesting manner. He expressed his gratification with the opening remarks of the superintendent, and deprecated the spirit of exaggeration which was sometimes manifested and expressed with regard to the rank which these institutions should hold in the scale of public estimation.

Mr. R. C. Waterston followed. Sunday schools, he said, were not designed like some other associations, to vote down wickedness,—but by coming forth as a living soul, it was their purpose, to carry truth to the living souls before them. Its teachers were Missionaries, who, in the neighborhood of their own homes, by individual exertion, were desirous of doing their portion of good, in the spirit of the age. These schools were only 'smaller congregations' where the teachers reiterated the same truth to their charge which their pastor taught to those of an older growth. He urged upon teachers at some length, the necessity of preparation. He spoke of the value of a soul, the bud of being; and described the dying scene of a faithful but aged pastor and teacher, the children of whose school came to his bedside daily, with offerings of flowers, and filled his last moments with satisfaction and joy.

Another hymn was then sung by the pupils of the school.

Rev. Mr Sargent rose to address the audience for a few moments, that he might express the interest he felt in the occasion, and his indebtedness to them of the North, for the aid which his school at the South had repeatedly received at their hands. His allusion was to a former superintendent of this school, now absent from the city on the rolling wave in pursuit of health, and to another, who is now the superintendent of the school in Suffolk Street. 'The North gave up, and the South held not back.'

Rev. Mr Gray followed, and as one of the earliest friends and superintendents of the school recounted many interesting facts in connexion with its early history in illustration of the great and important truth, that the faithful Sunday school Teacher never labors in vain. This was exemplified happily and successfully by reference to the dying pupil repeating its Sunday school hymn and prayer; peaceful and sanctified deaths of several of its teachers; and the fruits of their teaching as witnessed in the lives of many of the pupils. A most interesting letter was read from a former pupil of the school, who after straying away from the path of virtue, was recalled to duty and grace by the remembrance of the counsels and instructions of his early Sunday school teacher.

Rev. Mr Robbins brought the meeting to a close, at the hour proposed, by a few words expressing his feelings as their Pastor, in all that he had enjoyed, heard and felt on the occasion. His thanks to the teachers were expressed with deep emotion, and he encouraged them to go on in the good work in which they were engaged.

The usual doxology was then sung by the whole audience.

This is a very brief and imperfect outline of the most interesting meeting of the kind which it has been our duty and privilege to attend. May God bless the Sunday school, and all such efforts made for its success. P.

Faith and Works.—A person who had peculiar opinions touching the 'full assurance of faith,' having occasion to cross a ferry, availed himself of the opportunity to interrogate the boatman as to the grounds of his belief, assuring him that if he had faith he was certain of a blessed immortality. The man of the oar said he had always entertained a different idea of the subject, and begged to give an illustration of his opinion. 'Let us suppose,' said the ferryman, 'that one of these oars be called faith and t'other works, and try their several merits.' Accordingly, throwing down one oar in the boat, he proceeded to pull the other with all his strength, upon which the boat turned round and made no way. 'Now,' said he 'you perceive faith won't do, let us try if works can.' Seizing the other oar and giving it the same trial, the same consequence ensued. 'Works,' said he 'you see don't do either; let us try them together. The result was successful; the boat shot through the waves, and soon reached the wished for haven. 'This,' said the honest ferryman, 'is the way by which I hope to be wafted over the troubled waters of this world to the peaceful shores of immortality.'

CHRISTIAN REGISTER.

BOSTON, APRIL 13, 1839.

We have read much, and thought some about church union—the pacification of the Christian world. But we confess with little satisfaction as to the consummation so ardently desired. Good men when they reflect that Christ died for all, and that one holy influence sanctifies all—that one heaven is prepared for all his faithful followers—grieve in bitterness to see them so divided here. Plans are formed to still these discordant noises, to furl these hostile banners, and harmonise these distracted disciples of the meek Son of God. But is it possible to do this at present? Is it desirable? We think not. We are persuaded it is not. There are essential differences of opinions and conceptions among Christians—differences we mean which they deem essential. How then is it possible for them to unite? to compromise? to keep in the shade those points so offensive to many others? By doing so they would prove traitors to what they esteem the salvation of man and the glory of God. It is not to be regretted that men hold with firmness and tenacity, doctrines they think essential to sanctification and final acceptance. They deserve to be honored for their inflexibleness. It is this spirit that has done most of the good that has been done in the world, that has rolled forward, brightened and elevated human welfare and destiny. It is this spirit that armed and sustained Paul—that tumbled in the dust the altars of ancient idolatry, that, acting through Luther, freed nations from papal tyranny—and through Wilberforce, roused England to decree the abolition of that infamous traffic, that had so long disgraced and degraded man's race. The only thing to be regreted is that so many people, in all honesty, have come to the conclusion that certain opinions which we look upon as, to say the least, very unimportant, are absolutely essential. How can those who believe that the ordinances of our religion, administered by priests, who have derived their authority by succession from the Apostles are necessary to salvation, unite with those who are far from believing any such thing? How can those who believe that a certain conception of the efficacy of Christ's sufferings and death, is necessary to salvation, unite with those who believe he came not to act on God but man—not to remove obobstructions in the road to heaven, for none were ever there, not to hoist the gates of mercy on mankind, for they were never shut—but to purify and elevate, redeem and bless the soul, by the efficacy of his example, precepts and spirit, promises and revelations?

For reasons like these, which we cannot here detail, we do not believe in the possibility nor see the desirableness of amalgamating the various sects of Christians. The oneness for which Christ prayed is a oneness of spirit and affection, motive and aim. And so long as men believe that any thing except 'these things of the soul' are essential, there can be no union. So long as they believe certain doctrines, traditions and ceremonies, are essential, there can be no union. In regard to moral qualities and dispositions, there is little ground for dissension. But while theologians send their thoughts up into heaven to bring down the truth—they will continue to be lost in endless mazes, and to start conflicting questions, which can never be settled on earth. Let it be acknowledeged—clearly seen by all, that Jesus came to effect by moral means, a moral purpose—i. e. to fill the mind with love, purity and power—that the kingdom of God is not meat and drink, nor words and ideas, nor peculiar emotions and experiences, but righteousness and peace, and joy in the depths of a holy spirit—then there will be union and harmony. But so long as men will, by searching, strive to find out God perfectly, to fathom his eternal counsels, purposes and decrees, and the nature of his being; so long strife about words which express only some shadowy, indefinite notion will continue.

These fruits must be established before union can be effected. 1. That men are to be judged solely by their fruits, by their conduct and character. 2. That it is their duty as well as privilege to form their own opinions, to worship God in the light that emanates from their own spirits, and to acknowledge no one as master but him who came down from heaven. 3. That Jesus came for no other purpose, than to save us from sin, by acting freely upon us in accordance with life, providence and nature.—Opinions, doctrines, are therefore of no value except for their moral efficacy. Those are the best for each individual which exert most quickening and improving influence over him. By a sort of spiritual instinct and appetency, persons generally select those which are best adapted to their wants and improvement—those which they can receive, and bear, and thrive under. To force others upon them, would only injure, harden and degrade them—consequently every species of persecution and exclusiveness is preposterous. 'My sheep,' says he, who knew what was in man, 'hear my voice.' And if they do not hear, if their souls do not freely and gladly respond, they cannot be made to hear and respond. 4. That all that is necessary in the way of profession, to entitle a person to the name and claims of a Christian, is in sincerity to assent to the divine authority of Christ and his teachings.

Let these truths prevail, and union will be easily effected. It will be the necesary result. But till they do, lasting and hearty union appears to us impossible, not in the least desirable. Let us then labor to spread these truths. To harmonise the Christian world is peculiarly our work. Our principles can effect the desired consummation. We are persuaded none others can. Let every denomination labor zealously in its own field. And in proportion as it promotes the moral intelligence, and progress of society, it hastens the time when every wall of partition will fall of itself. We doubt if they can be broken down, by direct assaults. Union will come—not, however, by talking about it, and forming schemes to effect it, or by particular efforts directed to that end—but by the gradual diffusion of light, and liberal ideas—by dissipating narrow prejudices, and enlarging men's hearts, and expanding their intellects—by every effort and event, by means of which the nature and condition of man's highest welfare, salvation, is better understood, and the mists and clouds that obscure the sun of righteousness are scattered.

We have received from the publishers, Dr Channing's remarks on slavery, contained in a letter to Jonathan Phillips Esq. It will avail nothing for us to say it is able and eloquent—all that could be expected from its author. That the work will carry conviction to the minds of all its readers, in regard to some of the points discussed, is more than we shall venture to assert. But that those who read it with any degree of candor, will be benefited by the perusal, will feel all there is good within them, their better energies and affections, quickened, elevated and enlarged, we can say with confidence. We hope all who have read Mr Clay's speech, will do themselves the justice of reading these remarks. The objection urged by the south, against the use of moral means, by other communities, for the removal of slavery, as impertinent and wrong, we think most satisfactorily answered. Is the south herself so delicate and particular in this matter as to give her rebukes much force? Has she never attempted to interfere with the good feelings and interests of the north, by moral means? Have none of her orators endeavored to excite one portion of our people against another, by appeals to senseless prejudices, and low passions? Did she not interfere by moral means, in favor of Texas? Did not Mr Clay and his friends interfere by moral means, in favor of the struggling republics, of South America? Were not his speeches read to their armies? Do not southern Christians interfere by moral means, with the domestic institutions of many far distant countries? Do they not contribute, to send and support missionaries there? Is it not the boast of every portion of our country, that we are interfering, by moral means—i. e. by our national example and influence, with the condition of the old nations, in a way, to emancipate them from arbitrary institutions and government?

We have received the first number of the Monthly Miscellany of Religion and Letters. The commencement promises much, and we have no doubt the promise will be accomplished. It contains several articles which will be read with interest and profit. The sentiments have impressed us as true and elevated—expressed in a pure and beautiful style. We trust the enterprising publishers will receive the encouragement they merit and that the contributors will find a field open in which to do the good they appear so capable of effecting. But we intend to do better than we can say 'by giving an extract from the piece entitled 'God is love,' written, as we suppose, by Rev. G. Putnam.

'But the question comes in here, how does the mind rise to the perception of this truth, and attain to an adequate faith in it? How and where does it see that God is Love? It is usual and natural to point, first, to the works of God, and to his providence, the beautiful, the careful, the kind, which is seen and experienced by every one; and that mind must be perverse indeed which does not find, over him, around him, and in his own path, plain and rich indications of a benevolent principle in the Maker and Ruler of the world and of man. But I will not dwell now on this point, because I think that after all that may be said of it, this is not the view that first or most satisfactorily conveys into the mind the truth that God is Love. The meaning of those words, the vast, the precious meaning of them, is not first actually learned from the beauties of nature or the bounties of providence, even though they may be well noted and appreciated. These teach a great deal, but taken alone they do come short and leave the mind in doubt and difficulty respecting the attributes of God. They do not all say with one harmonious voice, God is Love. For who does not see, about him and by his own experience, many exceptions to the general beneficent order of things; many apparent departures from it? The blessings of providence do not explain away the evils that occur in its allotments, though they may out-number and out-measure them. Who can shut his eyes against the spectacle of privations, sorrows, sins and suffering in ways innumerable, which this world, made and ruled by God, does present? And who, seeing these objections with all the explanations of them which he can gather from the general course of providence, would not still feel that it is only in a limited and qualified sense that he was enabled to say, God is Love? He might

ery there is love manifested, yet not love only, or not perfectly, not fully. It must be owned that the mere good things of this world do not establish the complete truth of the text. The exceptions, the objections forbid it. The good things of life, I repeat do not explain away these; we want some other principle by which to explain them, so that we may see and feel that these very evil things are good things, appointed in love, consistent with love, and helping to illustrate the truth 'God is Love.'

Now, I profess not the ingenuity to prove in a logical way that evil is good. The reader's mind need not place itself upon the watch for the fallacy of the argument, for I mean not to enter into the argument. It is not my business to prove that God is Love, so much as to show how the mind may and does perceive and know that he is.

And let one fact be noted; I refer now to those sufferings and sorrows which befal us under the providence of God and by his appointment, omitting for the present, those evils that consist in and belong to sin and its consequences. It is a remarkable fact, deserving to be intently pondered, that, somehow or other, it is in the midst of, and under the pressure of these very sufferings and sorrows, the soul does most often, most deeply feel, and most heartily believe and acknowledge, as very truth, that God is Love. Yes, it is true, though strange, that when the chastening hand of the Almighty is laid most heavily upon man, when the bitterest cup of anguish is placed to his lips, that then he is most often enabled to look up and behold a Father's face beaming upon him in unmingled love. I would go for illustration of this to some chamber of long and weary sickness; see there the wasted form and wan countenance of a hard-tried sufferer. Many and weary weeks has she reclined there, and rest is a stranger to her frame and sleep to her pillow, cut off almost from the light of the sun and the free air of heaven, the thread of life wearing away fibre by fibre and the tide of life ebbing away, drop by drop, most painfully. Perhaps the proper alleviations and comforts are wanting;—perhaps no fond eye of kindred watches over her, no voice of kindred lulls the pain and beguiles the hours, no familliar hand assays to still the throbbing brow;—or fill up the picture as you will from circumstances chosen at pleasure from among the varieties of human experience, and say is not that one exhibition of the evil that providence appoints in the world;—and yet to that dark chamber, rather than to any scene of buoyant health and abounding blessings, to the comfortless bedside of that poor sufferer, though I could carry no hope of life or earthly relief, and might say not one encouraging word in reference to the good and pleasant things of this life, there would I rather go to find a spirit imbued with the faith, seeing, feeling, knowing the truth that God is Love, to see that truth gleaming out from the sunken eye, stamped on the pallid features, uttered like a revelation from the faint tone of the dying—God is Love. And the blessed faith first arose there, it is likely, in that comfortless chamber, on that bed of anguish, the fair and gladsome world all shut out, arose there with a richness and compass of meaning, a vividness and strength of assurance, which an universe of beauty, and bounty and many glad days of health and pleasnre never inspired and perhaps never would have awakened. And if I would have the tesitmony of another heart to the same truth, I should expect to find it soonest, not where man is gayest and most blessed, but perchance in the solitary place where the mourner sits apart, stricken, bereaved, alone. Perhaps the heart has been crushed, as it were, by the dreadful blow; the very sun seems quenched in the heavens to that weeping eye; the wide-peopled world seems a companionless solitude. And yet, will you believe it, there is hardly a bosom in that world so likely to feel and say that God is Love, hardly one to whom he shall seem so near, so gracious, as to that mourner; never may he have felt so little forsaken as then when most forsaken; never so little alone as when most alone; never so surely, so sensibly, folded in the arms of an infinite love, as then when the tenderest, strongest ties of affection have been sundered. Account for it as you will, sorrow and suffering, the sternest forms of earthly privation and providential evil, do most readily open the eye of the soul to the new perception, the seeing faith, that God is Love; so true it is, though paradoxical, that disappointment is the parent of the surest hope, privation begets the sense of the most teeming fulness of riches, pain opens the broadest channels of affliction water and nourish the fairest flower of faith that can spring up in the immortal soul to blossom hereafter forever in the heavens.

MAN A RELIGIOUS BEING.

The extract we have made from Mr Peabody's piece in the Examiner, we think will prove acceptable to our readers. With its sentiments generally we agree. We do not see the necessity of extorting confessions from dying infidels and atheists, or of attempting to gather from the confused expressions and singular distresses of their last hours, evidence of the presence and power of the religious sentiment. The cause of truth is neither benefited, nor honored in this way, and piety needs not such aid. They frown on so doubtful services. They have been injured by this species of zeal. Man is naturally a religious being—the religious element, is the most permanent and profound element of his nature. The remark, however, that every rule has its exceptions, is as true in this relation as in most others. The love of freedom is a natural sentiment. But there are probably millions on the earth, in whose souls it has never been awakened—who have never felt its yearnings—who could not in the feeblest tones respond to its call. The love of music is natural to man—but there are those, to whom it is only of all noises, the least disagreeable. Patriotism too, is a natural sentiment. But there are undoubtedly those, who have never said with rapture—with the least emotion—this is my own, my native land. We have read of parents, who were entirely destitute of the parental affection. So too there are those, in whom the religious sentiment appears almost wholly wanting. It was either never called into action, or has in some way been suspended, or repressed. We find therefore no difficulty in admitting that many infidels and atheists may have died, and 'made no sign,' felt no impression of the existence of a God, no apprehension of a judgment to come, no hope of even the possibility of a happy immortality.

Some persons, it was observed, appear nearly destitute, by nature, of the religious element. Others become carnally minded. They sink themselves into that state, which is enmity against (i. e. opposed to) God. The lower passions and appetites, overrun, possess and absorb their whole being. They have grieved away the holy spirit of God, that dwelt in them. They have driven him from, and desecrated his temple. They have quenched all there was divine within them. Their characters are born of the flesh and the earth, not of the spirit and of God.

How can ye believe, who seek honor one of an other—who are selfish and vain, proud and sensual? The light within them has become darkness, and nature and the universe, are dark to them. They are spiritually dead. Their highest, divinest sympathies, aspirations and affections are lifeless and powerless. They have, as Jesus told some about him, no life in them, no holy, spiritual, everlasting life in them. That such men live and die without God, is not strange. It is the necessary result of their deeds, negligences, and indulgences. The fact affords not the least evidence against the truth of religion, or the reality of that endowment of our nature which relates to the invisible, the spiritual and the infinite.

RELIGIOUS INTELLIGENCE, &c.

Catholicism in Nova Scotia.—The last number of the *Annales de la Propagation de la Foi*, published in January of the present year, 'contains (says the Philadelphia Catholic Herald,) a letter from the Right Rev. Dr Fraser, Vicar Apostolic of Nova Scotia. He states the population at about 150,000, and that of Cape Breton at 40,000. Of the entire, about 60,000 are Catholics, who are attended by eighteen priests. There are about 1400 Indians, the remains of the ancient tribes, scattered in various parts. They have four or five chapels, which they decorate in their own style; their attachment to the faith and their zeal are spoken of in terms of commendation.'

Catholicism in the West Indies.—By a recent statement of the Rev. Mr McDonnel Vicar Apostolic of the English Antilles, we learn the state of Catholicism in his Vicariate, which embraces Trinidad, the residence of the Bishop, Grenada and the Grenadian islands, Tobago, St. Vincent and its dependencies, Barbadoes, St. Lucy, la Dominique, Antigua, Nives, Mont Serrat, and St. Christopher, and also the Danish Isles of St. Thomas and St. Croix. All are supposed to contain 660,000 inhabitants, of whom we are told 140,000 are Catholics.

The sum of the population, and the number of Catholics in the different islands is stated as follows;—

La Trinidad contains 70,000 inhabitants, two-thirds of whom are of African origin. The number of Catholics is 60,000.

Grenada has 30,000 inhabitants, of whom 28,000 are Catholics.

St. Vincent has 26 or 27,000 inhabitants, of whom about 5,000 are Catholics.

Barbadoes contains 140,000 inhabitants, but few Catholics.

St. Lucy has a population of 25,000 inhabitants, of whom about 2,000 are Catholics.

La Dominique has 18,000 inhabitants, 17,000 of whom are Catholics.

Nives, Antigua, St. Christopher, and Mont Serrat, ancient English colonies, contain a population of 68 or 70,000 inhabitants. There are only about 2,000 Catholics in them, who are without altars and without priests. The missionary of St. Vincent visits them once a year.

St. Thomas has 18 or 20,000 inhabitants, 8,000 of whom are Catholics, attended by one priest only.

St. Croix has 15 or 16,000 inhabitants, two-thirds of whom are Catholics, having one priest and two churches.

Tobago has 9 or 10,000 inhabitants, of whom the Catholics are but a small portion.

Roman Catholics in the United States.—Dr England, the Roman Catholic Bishop of South Carolina, in a letter written 1836, but just published, estimates that at least three millions and three quarters of persons whose ancestors belonged to that denomination, are to be found in Protestant churches. He remarks that the natural increase of the Catholic population should give them five millions of members, whereas they have less than one million and a quarter. He says:

The question is not whether the number of Catholics in the country has actually increased; because to answer this you have only to look at the cities, the towns, and country, and every where you have the strongest and most irretragable evidence of accession of numbers, in thousands who rise up before you. There can be no doubt of the multiplication of missions, and of priests, of the erection of churches, of the opening of colleges, of the creation of monasteries, of the melioration of schools, of the establishment of printing presses, and of the dissemination of books; however injudiciously the publishers may have acted in several instances. I do not, then, mean to say that the number of Catholics is this day less than it was fifty years ago, nor as small as it was five years since; but I do assert, that the loss of numbers to the Catholic church has been exceedingly great, when we take into account the Catholic population at the time of the American Revolution, the acquisition of territory previously occupied by Catholics, the arrivals of Catholic emigrants, and the conversions to the Catholic religion.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

Died in this city on the 23d inst. Miss Mary E. Keating, aged 47 years.

She has gone;—one, whom though the world knew not, those who did know, loved and honored, for she was the friend of all, the affectionate sister, the dear and beloved companion.

For years the deceased had been a great, yet patient sufferer, both in mind and body, having passed through the fiery furnace of affliction and sorrow, while the hand of sickness bowed her weakened form.

Deprived but a few months since of the society and sympathy of a dearly beloved and affectionate sister, the loss weighed heavily upon her heart, yet by the kind and unremitting attentions of a brother she has been spared thus long, and although that brother, may but too truly weep over the remains of one, with whom he was bound in the strongest ties of kindred and affection, yet with those tears must be mingled the memory of the past, the consciousness of duty well performed.

And although those flowers of love and kindness which he has entwined around that loved one's brow, may no longer soothe and cheer, yet, within the mind of him, they shall never cease to bloom and impart a fragrance to his sorrowing hours. A *Christian;*—she has lived, amid all her earthly trials the faithful and unwavering disciple of her Lord and Master. A Christian; she has *died;* died but to be released from a life of pain and sorrow, to meet the friends who have gone before her in the land of spirits;—died, but to receive the reward of the just, made perfect,—a crown of glory which fadeth not away, died,—but to *live again*, in the house of her fathers.

I would not pray that thou again
Might tread earth's troubled shore,
The chilling cup of life to take
And taste its sorrows, o'er.
I would not weep that thou hast ceased
Her joyless track to roam,
For thou hast oped the gates of death
And found a *Heavenly home.*

INTELLIGENCE.

Senate, House, and Council.—A resolution has passed the Legislature with great unanimity, recommending the adoption of the following amendment to the Constitution. The practical effect, so far as regards the House, will be, to reduce it to an average number of about three hundred and fifty. The amendment is unequal as to the large towns, but perhaps it is the best we shall be able to obtain. The other changes provided for in the amendment are worthy of all approbation.—*Atlas.*

Article of Amendment.—A census of the inhabitants of each city and town on the first day of May, shall be taken and returned into the Secretary's office, on or before the last day of June, of the year one thousand eight hundred and forty, and of every tenth year thereafter, which census shall determine the appointment of senators and representatives for the term of ten years.

The several senatorial districts now existing shall be permanent. The Senate shall consist of forty members, and in the year one thousand eight hundred and forty, and every tenth year thereafter, the Governor and Council shall assign the number of senators to be chosen in each district, according to the number of inhabitants in the same, but, in all cases, at least one senator shall be assigned to each district.

The members of the House of Representatives shall be apportioned in the following manner: Every town or city containing twelve hundred inhabitants, may elect one representative; and two thousand four hundred inhabitants shall be the mean increasing number which shall entitle it to an additional representative.

Every town containing less than twelve hundred inhabitants, shall be entitled to elect a representative as many times within ten years as the number one hundred and sixty is contained in the number of the inhabitants of said town.

Such towns may also elect one representative for the year in which the valuation of estates within the Commonwealth shall be settled.

Any two or more of the several towns may, by consent of a majority of the legal voters present, at a legal meeting in each of said towns, respectively, called for that purpose, and held before the first day of August, in the year one thousand eight hundred and forty, and every tenth year thereafter, form themselves into a representative district, to continue for a term of ten years; and such district shall have all the rights, in regard to representation, which would belong to a town containing the same number of inhabitants.

The number of inhabitants which shall entitle a town to elect one representative, and the mean increasing number, which shall entitle a town or city to elect more than one, and also the number, by which the population of towns not entitled to a representative every year, is to be divided, shall be increased respectively, by one tenth of the numbers above-mentioned, whenever the population of the Commonwealth shall have increased to seven hundred and seventy thousand, and for every additional increase of seventy thousand inhabitants, the same addition of one tenth shall be made respectively, to the said numbers above mentioned.

In the year of each decennial census, the Governor and council shall, before the first day of September, apportion the number of representatives which each city, town, and representative district, is entitled to elect, and ascertain how many years within ten years, any town may elect a representative, which is not entitled to elect one every year; and the Governor shall cause the same to be published forthwith.

Nine councillors shall be annually chosen from among the people at large, on the first Wednesday of January, or as soon thereafter as may be, by the joint ballot of the senators and representatives assembled in one room, who shall, as soon as may be, in like manner fill up any vacancies that may happen in the council, by death, resignation or otherwise. No person shall be elected a councillor who has not been an inhabitant of this Commonwealth for the term of five years immediately preceding his election; and not more than one councillor shall be chosen from any one senatorial district in the Common wealth.

No possession of a freehold or of any other estate, shall be required as a qualification for holding a seat in either branch of the general court or in the executive council.

Massachusetts Legislature.—The session of the General Court has, at length, been brought to a close. One of the most exciting topics of the session has been that relating to the new License Law of 1838. But no modification has been effected. The law of the last year remains as it was passed.

The Speaker of the House—Robert C. Winthrop Esq.—in reply to a vote of thanks by the House, for the 'impartiality, intelligence, and promptness with which he had discharged the duties of its presiding officer'—after an allusion to some of the leading topics of the session, said,

But, gentlemen, the labors of the session have not been limited to the subjects to which I have alluded, nor have they all been brought to so unsatisfactory a conclusion. The Bill to provide for the completion of the Western Railroad, the Act concerning Riots, the Act to mitigate the punishment of Highway Robbery and Burglary, the Act to relieve the Treasury of the Commonwealth from a portion of the burthen of the County Balances; the Articles of Amendment to our State Constitution—these, gentlemen, are measures, adopted among a multitude of others, of public and private interest, which, however members may have differed as to their expediency, all must now agree to be calculated to render the Session in which we have been engaged in no small degree memorable in the Legislative Annals of Massachusetts.

The number of acts passed and approved by the Governor, during the sesssion, is 165, and 92 resolves. At 2 o'clock on Wednesday, the General Court was prorogued to the first Wednesday of January next.

Chain of Rail Roads from Boston to Lake Erie.—This chain will probably be completed in two or three years, as follows—(The Albany route will be 15 or 16 miles nearer.)

	Miles.
Boston to Worcester	44
Worcester to West Stockbridge	117
West Stockbridge to Hudson	30
Hudson to Catskill (Ferry)	6
Catskill to Canajoharie	68
Canajoharie to Utica	41
Utica to Syracuse	50
Syracuse to Auburn	25
Auburn to Rochester	75
Rochester to Batavia	30
Batavia to Buffalo	35
Distance from Boston to Buffalo,	521

From New York to Buffalo via Catskill is about 441.— *Journal Commerce.*

Ex-President Adams has accepted the invitation of the New York Historical Society, to pronounce before it an address on the approaching fiftieth anniversary of the inauguration of Washington as the first President of the United States.—*N. Y. Com. Adv.*

Transylvania University.—We learn from the Lexington Intelligencer, that in addition to liberal donations from individuals, the City Council of Lexington, by an ordinance passed unanimously, made a grant of $70,000 to the University and its departments, of which 20,000 are to be applied to the Morrison School, 5000 to the law department, and 45,000 to the medical department. Besides this grant, the Transylvania Institute has received a fund exceeding $30,000 for the Academical department, which it is expected will be increased to $40,000. A new and splendid edifice is to be erected immediately for the medical department, and a library and apparatus provided. For the library of the law department, purchases to the amount of $5000 are to be made.

One thousand School Houses have been built or are now building in Ohio, under the new Common School Law of the State.

Proposed Ship Canal across the Isthmus of Panama.—The following, accompanied by a report and voluminous appendix, interspersed with sundry maps and diagrams, was presented to the House of Representatives from the Committee on Roads and Canals, by Mr Mercer, on Saturday, the 2d ult. The resolution was adopted by the House, and the report, &c. ordered to be printed.

Resolved, That the President of the United States be requested to consider the expediency of opening or continuing negotiations with the Governments of other nations, and particularly with those the territorial jurisdiction of which comprehends the Isthmus that connects North and South America; and to whom the United States have accredited ministers or agents; for the purpose of ascertaining the practicability of opening a communication between the Atlantic and Pacific Oceans by the construction of a Ship Canal across the Isthmus; and of securing forever by suitable treaty stipulations, the free and equal right of navigating such Canal to all nations, on the payment of reasonable tolls.

A Revolutionary Patriot Departed.—In Taunton on the 6th inst. Mr Benjamin Landon Hood, in the 89th year of his age. Mr Hood was a native of Boston. He was early in the eventful struggle which gave independence to those United States.—From private records made during the war, and from a vigorous and retentive memory, many of his worthy compatriots have been able to procure sufficient evidence of their services, as to secure the last pittance offered by government as a temporary relief in their declining years. With a kind and benevolent heart, the necessitous have not sought him in vain. Thro' life, he has ever been a firm friend to the cause of his country, and the principles of the constitution. For years he has made his Bible his constant study, and without an enemy on earth, he has, at an advanced age, gone down to the tomb with the fullest assurance of a blessed and happy immortality.

MIDDLESEX COUNTY BIBLE SOCIETY.

The annual meeting of this Society will be held by permission of Providence, the present year, in Charlestown on the last Wednesday in April, the 24th proximo. The Society will meet for business at the *Boylston chapel* near Rev. Dr. Walker's church, at 10 A. M.; and public religious services will be attended in Dr. Walker's church at half past 2. P. M. Attendance of all the members is particularly desired.

I. WILDER, *Recording Secretary*,
Concord, March 29, 1839. 3t

MARRIAGES.

In this city, by Rev. Mr Robbins, Mr John Howard to Miss Caroline Hayden.

April 10, by Rev Dr Pierce, of Brookline, Capt Sylvanus Harlow, of Plymouth, to Miss Elizabeth A. youngest daughter of Mr Samuel Lucas, of Boston.

In Lexington, by the Rev. Mr. Ripley of Waltham, Mr. Galen Allen to Miss Lavinia Munroe, both of Lexington.

In Salem, Mr. Seth W. Fowle, of Boston, to Miss Lucy Ann, daughter of Mr. Thomas Sweetser, of Salem.

In Sharon, Mr. Charles Johnson to Miss Rebecca Howard, daughter of Dea. Geo. Howard.

In Wayland, by the Rev. Mr Sears, Mr Jedediah Tower to Miss Mary Jane Noyes, of W.

DEATHS.

In this city, on Monday, Mrs Susanna, widow of the late Hon Jesse Putnam, 84.

In this city, Dr Joseph W. McKean, 38; Mr John E. French, 29; Mrs Caroline B. wife of Capt Wm L. Lake, and daughter of the late Mr James Blake, 26; Mr Thomas Curtis, 56.

In Roxbury, on Monday last, Caroline Porter, daughter of Charles K. and Martha R. Dillaway, 2 years and 11 months.

In Danvers, Mrs Anna, relict of the late Israel Putnam, 75.

In Mendon, on the 9th ult. Hannah Maria, aged 4 years, only daughter of Mr John Wheeler jr., of that place.

On Wednesday evening last week Mr Thomas C. Lothrop, son of the Hon. Howard Lothrop, of Easton, was drowned at Wareham. The circumstances of the sad accident are as follows:—Mr Lothrop was the general agent and superintendent of the extensive Iron Works at Wareham, owned by his father in law, the Hon J. A. Parker, of this town. On the evening of Wednesday he rode down to the Narrows for the purpose of making some arrangements for the sailing of a sloop the next morning, which he had been loading and which was lying at the wharf. In attempting to leap from the deck of the vessel to the wharf it is supposed that he struck a plank which deprived him of consciousness, and precipitated him into the river. before the body was extricated life was extinct. The usual efforts for resuscitation were made under the direction of skillful physicians, but without success. The body was subsequently brought to this town for interment.

Mr Lothrop was in the 29th year of his age and has left a wife and two children to lament his early and sudden death. He has been taken by the mysterious dispensation of an overruling providence, in the bloom of life and in the fulness of his strength, from a scene of active enterprise which promised to him a successful career. He had many friends in this community where he had resided several years; and during his short residence in Wareham, in charge of an extensive establishment he had earned the respect and esteem of all with whom he had been brought in contact, and there are many among them who will lament in his untimely end, the loss of a kind benefactor and friend—*New Bedford Mercury.*

CHANNING'S REMARKS. Remarks on the Slavery Question, in a Letter to Jonathan Phillips, Esq. By William E. Channing, 12mo, 91 pages. This day published by JAMES MUNROE & CO. 134 Washington Street. April 13.

NEW JUVENILE BOOKS.—JOSEPH DOWE, 22 Court Street, has in press and will publish in a few weeks, a good variety of Juvenile Books—suitable for Sabbath School Libraries.
6w april 13

CLAY'S SPEECH.—An edition of Clay's Speech in the Senate of the United States, on the Subject of Abolition Petitions, February 7th, 1839, has been published in a neat form by JAMES MUNROE & CO. 134 Washington street.—Price 12 1-2 cents. april 13

WORKS ON AGRICULTURE, &c.—Elements of Practical Agriculture, by David Lowe, Esq 1 vol.
Encyclopædia of Agriculture, by J. C. Loudon, 1 vol, 8vo.
British Husbandry, exhibiting the Farming practice in the various parts of the United Kingdom, 2 vols.
Marshall's Agriculture of the southern counties of Great Britain, 2 vols.
Nature and Property of Soils, &c. by John Morton, 1 vol.
Treatise on Cattle, their breeds, management and diseases, 1 vol.
History of Sheep, their breeds, management and diseases, 1 vol.
History of the Horse, with a treatise on Draught, &c. 1 vol.
Treatise on the breeding, rearing and fattening of Poultry, by James Man.
The Fruit Cultivator, by John Rogers, 1 vol.
C. C. LITTLE & JAS. BROWN,
a13 112 Washington st.

CLASSICAL JOURNAL.—Valpy's Classical Journal, from its commencement in March 1810, to December 1829, 40 vols. neatly bound in half calf.
For sale by CHARLES C. LITTLE & JAMES BROWN, 112 Washington street. a13

THE AMERICAN FRUIT GARDEN COMPANION, being a practical treatise on the propagation and culture of Fruit, adapted to the northern and middle States; by E. Sayers, Gardener.
The American Flower Garden Companion, adapted to the Northern States; by E. Sayers, Landscape and Ornamental Gardneer.
Published by WEEKS, JORDAN & CO.
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APRIL PERIODICALS. The various current Periodicals—Miscellaneous—Scientific—Law—Medical and Literary—for the present month, are delivering to subscribers—those from other cities free—by WEEKS, JORDAN & CO. a13

THE LADIES' BOOK FOR APRIL, with embellishments of Spring Fashions—Pattern of Window Curtains—the Farmer's return, steel engraving—Patterns of embroidery—2 pages of Music and more than 30 original articles, from various writers.
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PREVENTION BETTER THAN CURE.
ALCOTT'S LIBRARY OF HEALTH, and Teacher on the Human Constitution. Fifth Volume. Published Monthly—Price, $1 a year, in advance.
This Family Periodical, edited by the author of the Young Husband, Young Wife, House I Live In, Young Man's Guide, &c., having been sustained with an interest on the part of the community altogether unanticipated, for four years, notwithstanding the recent commerical embarrasments, may now be considered upon a basis that cannot be easily shaken
The first number of the Fifth Volume was published on the first day of January, under auspices unusually favorable; and no pains will be spared to render this volume at least as valuable as those of the preceding years, which have been pronounced by the Press and many of our most esteemed citizens, as constituting a series which every family should consider an indispensable addition to its library.
This work discusses, in a familiar manner, all subjects connected with Physical Education and self-management. It treats on the connection of Light, Air, Temperature, Cleanliness, exercise, Sleep, Food, Drink, Climate, the Passions, Affections, &c., with Health, Happiness and Longevity. The Editor takes the ground that a proper understanding of the constitutional laws of the human body, and of all its organs and functions, and a strict obedience thereto, are indispensable to the highest perfection and happiness—present and future—of every living human being. He deems this knowledge more and more indispensable in proportion to the progress of civilization and refinement. The work is pledged to support no system nor set of principles, any farther than that system and those principles can be proved to be based on the laws of Physiology and revealed truth, and on human experience; and consequently its pages are always open to fair and temperate discussion.
The work has been approved of by George Combe, of Edinburgh, (author of the 'Constitution of Man,') as well as by a large number of distinguished men of this country, among whom are the following;
Dr. John C. Warren, Dr. S. H. Woodward, Rev. Dr. Humphrey, Rev. S. R. Hall, Rev. Hubbard Winslow, Rev. R. Anderson, Rev. Baron Stow, Rev. B. B. Wisner, R. H. Gillet, Esq., Rev. Wm. Hague, Roberts Vaux, Esq., Dr. John M. Keagy, Dr. R. D. Mussey, Prof. E. A. Andrews, Rev. L. F. Clark, Rev. M. M. Carll, Rev. Dr. Fay, Dr. Sylvester Graham.
Those recommendations are similar to the following, received from Dr. Warren:
'The Library of Health is, in my opinion, an excellent publication. It seems to be well adapted to aid in the great reform in habits and customs which is now going on in this country and Great Britain; and which, it may be hoped, will extend to other parts of the world. I beg leave to recommend this little work to all who are desirous of promoting their health of body and tranquility of mind.'
Many of the most respectable Journals in the country, have also given their testimony in its favor. The following are a very few of them:
Boston Medical and Surgical Journal, annals of Education, Abbot's Religious Magazine, Boston Recorder, Christian Register, Christian Watchman, Zion's Herald, Boston Mercantile Journal, New York Farmer, Baltimore Atheneum.
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april 13

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Cambridge, April 13th, 1838. n 24

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POETRY.

FOR THE REGISTER AND OBSERVER.

FOR THE OPENING OF A SUNDAY SCHOOL.

Lord! to the house of prayer,
Again Thy suppliant children come,
As to a long-sought, cherished home,
Whose blessings all may share.

It is the gate of heaven,
Through which the beams of cloudless day,
Whose fountain stream knows no decay,
Are to our vision given.

We hail its glorious light.
Fair as that Heaven-lit splendor broke,
When earth in life's young beauty woke,
Its radiance meets the sight.

Low at a Father's feet,
God of the young! our spirits bow,
Here, at this temple-shrine, wilt thou
Deign with our souls to meet?

Lord! through the living way,
Wilt thou conduct this blessed band,
Till round thy throne their feet shall stand,
Where beams eternal day.

'A void and silent place,'
Where truth once lit the sparkling eye,
Telling of love that could not die,
Our eyes in sadness trace.

May *she* not still be near?
Near in love's quenchless tenderness,
Unseen, our onward path to bless,
Our yearning hearts to cheer.

Yes, though her spirit share
The full communion of the blest,
May she not turn her from that rest,
Unheard to join our prayer.

We cannot, may not know,
Yet were the fancy soothing, sweet,
That side by side, our kindred feet
May tread the courts below.

Father! when here no more,
Our wayward, andering footsteps rove,
Grant we may meet, to live, to love,
On Heaven's immortal shore.

Taunton. Y. L. E.

FOR THE REGISTER AND OBSERVER.

TO A DEPARTED FRIEND.

Friend of my childhood, oh where hast thou fled?
Must I look for thee 'mid the shades of the dead?
Must I ask of the grave for one so dear?
Has it power the drooping spirit to cheer?
Ah no! for darkness and silence are there,
And echo alone will anwer—where?

Shall I seek thee amid the fairy throng
That visit my dreams with their cheering song?
Dost thou dwell in the bright and sunny bowers,
Where fancy is wreathing its golden flowers?
Ah no! it were vain to look for thee there:
They are shadows that vanish in evening air.

Shall I find thee in morning's rosy beam?
Dost thou bathe in the light of the sunset gleam?
Dost thou ride on the wandering purple cloud?
Or robe thyself in the moonbeam's shroud?
Ah no! for darkness may veil them all,
And wrap their glories in midnight's pall.

I must look where the spirit alone can rest;
In the realms of light and the home of the blest
I see thee there in that land afar,
Like the light of some loved and guiding star.
Oh shine on our souls with thy rays divine,
Till we rest in peace in a home like thine.

Farewell, till we meet on that 'spirit shore,'
Where friends are united to part no more;
Where the weary rest, from earth's troubling free,
Nor dream of the pangs of mortality;
Where the Lamb is the light of that heavenly home,
And the shadows of evening can never come.

Waltham, April 1, 1839. L. B. T.

(From the London Christian Observer.)

IMMORTALITY.

Way-worn pilgrim, child of years,
Cease thy sorrows, dry thy tears,
Earth has pierced thee;—reft, alone
Urge to heaven that bitter moan.
Pilgrim, wanderer, though thou be,
Heaven shall soothe thy agony;
Soon that pulse shall throb no more,
But heaven has life, when life is o'er;
Soon thou shalt thy Saviour see,
Soon shalt with thy Saviour be,
For this mortal shall be free,
Clothed with immortality.

List ye weary; list ye faint;
List the martyr and the saint;
List the young, whose panting soul,
Ardent eyes the distant goal;
List the old, whose setting sun
Speaks that goal already won;
Ye who tremble, ye who sigh,
Ye, who, living, daily die,
Pleased to tread—to meet your God—
The path of thorns your Saviour trod;
List from heaven that Saviour's voice,
Which bids you midst your tears rejoice;
That tells of worlds to earth unknown;
And calls those blissful worlds your own.
Yes, ye shall your Saviour see,
Soon shall with that Saviour be,
Where this mortal shall be free,
Clothed with immortality.

Sinner, list! the bolt is hurried!
Opes the wide celestial world;
Opes the cave of night forlorn,
The abodes of bitterness and scorn!
Rocks are falling, worlds decay,
Heaven and earth have passed away!
Thou the Saviour too must see,
Saviour not, alas! to thee!
Mortal gladly wouldst thou be,
Death thy immortality!

(From the Madisonian.)

THE INDIAN GIRL'S LAMENT.

The prairie new my home shall be,
My canopy, the skies;
My songster bright, the humble bee,
When morning bids me rise:
My mirror, yonder turbid stream;
My jewel, yonder fire-fly gleam.

My shade shall be the bugle weed,
My couch, the lowland fern;
Yet on my wild and matchless steed,
The sombre plain I'll spurn;
And oft at eve my eye shall view
The woody hills and waters blue.

Oh, fairer beams the ray of morn
Upon my native woods,
Where rang my father's hunting horn,
Amid the solitudes:
We onward sped the fallow deer,
With eyes suffused with many a tear.

The forest spring—the ocean cave—
The eagle on the cliff—
The bird that rested on the wave,]
And Oh, my bounding skiff;
The sylvan dell where cuckoos sung,
The wind-woke harps in music rung.

The purple mount with summit bare;
The grove that gemmed its breast;
The robin that sang sweetly there,
When sunset bathed the West;
The cheerful wig wam in the nook,
When leaped in joy the mountain brook.

The sparkling beach, with spotted shells
Fresh strown by ocean's girls,
Whose sighs the coming storm foretells,
Though zephyrs kiss their curls;
The beaver dam upon the stream,
The lake's lone isle, where spirits dream.

Oh, they are hidden from my sight
And stranger feet are there;
My mother's grave is levelled quite,
And gone the bowers so fair;
And drowsy mills disturb the flood,
Oft crimsoned with my fathers' blood.

The white man's stronger cabins stand
In clusters on the plain;
The groves have fled at their command,
And round them wave the grain;
The plough has grated o'er my sire,
And swept away his council fire.

All, all are lost to me and mine,
Amid the prairie wild,
And now my heart at eve doth pine
For where I roamed a child.
My eyes are pained with sorrow's tears,
My ears with rustling grass,—
I hate the long and joyless years,
And bid them swiftly pass.

Oh, for the hills my fathers trod,
The birth-place of the brave,
Where white men praise the white man's God
And fades the Indian grave—
White spirits roam by silver streams,
And weep at evening's hour,
To cheer the dying in their dreams,
And tint the drooping flower.

Washington, Feb. 22, 1839. J. E. D.

MISCELLANY.

LUTHER AND THE REFORMATION.

A recent work by the President of the Theological School of Geneva is the basis of a long and interesting article on *Luther and the Reformation*, in the January number of the Edinburgh Review, from which we give some extracts last week. The following passages are from the same article.

The old Adam in Martin Luther (a favorite subject of discourse,) was a very formidable personage; lodged in a bodily frame of surpassing vigor, solicited by vehement appetites, and alive to all the passions by which man is armed for offensive or defensive warfare with his fellows. In accordance with a general law, that temperament was sustained by nerves which shrunk neither from the endurance nor the infliction of necessary pain; and by a courage which rose at the approach of difficulty, and exulted in the presence of danger. A rarer prodigality of nature combined with these endowments an inflexible reliance on the conclusions of his own understanding, and on the energy of his own will. He came forth on the theatre of life another Samson Agonistes, 'with plain heroic magnitude of mind and celestial vigor armed;' ready to wage an unequal combat with the haughtiest of the giants of Gath; or to shake down, though it were on his own head, the colums of the proudest of her temples. Viewed in his belligerent aspect, he might have seemed a being cut off from the common brotherhood of mankind, and bearing from on high a commission to bring to pass the remote ends of Divine benevolence, by means appalling to human guilt and to human weakness. But he was reclaimed into the bosom of the great family of man, by bonds fashioned in strength and number proportioned to the vigor of the propensities they were intended to control. There brooded over him a constitutional melancholy, sometimes engendering sadness, but more often giving birth to dreams so wild that, if vivified by the imagination of Dante, they might have passed into vissions as awful and majestic as those of the *Inferno*. As these mists rolled away, bright gleams of sunshine took their place, and that robust mind yielded itself to social enjoyments, with the hearty relish, the broad humor, and the glorious profusion of sense and nonsense, which betoken the relaxations of those who are for the moment abdicating the mastery, to become the companions of ordinary man. Luther had other and yet more potent spells with which to exorcise the demons who haunted him. He had ascertained and taught that the spirit of darkness abhors sweet sounds not less than light itself; for music, while it chases away the evil suggestions, effectually baffles the wiles of the tempter. His lute, and hand and voice, accompanying his own solemn melodies, were therefore raised to repel the more vehement aggressions of the enemy of mankind; whose feebler assaults he encountered by studying the politics of rookery, by assigning to each beautiful creation of his flower-beds an appropriate sylph or genius, by the company of his Catherine de Bora, and the sports of their saucy John and playful Magdalene.

The name of Catherine has long enjoyed a wide but doubtful celebrity. She was a lady of noble birth, and was still young when she renounced the ancient faith, her convent, and her vows, to become the wife of Martin Luther. From this portentous union of a monk and nun, the 'obscure men' confidently predicted the birth of Antichrist; while the wits and scholars greeted their nuptials with a thick hailstorm of epigrams, hymns, and dithyrambics, the learned Eccius himself chiming into the loud chorus with an elaborate epithalamium. The bridegroom met the tempest, with the spirit of another Benedict, by a counter-blast of invective and sarcasms, which, afterwards collected under the head of 'the Lion and the Ass,' perpetuated the memory of this redoubtable controversy. 'My enemies,' he exclaimed, 'triumphed. They shouted, *Io, Io!* I was resolved to show that, old and feeble as I am, I am not going to sound a retreat. I trust I shall do still more to spoil their merriment.'

This indiscreet if not criminal marriage, scarcely admitted a more serious defence. Yet Luther was not a man to do any thing which he was not prepared to justify. He had inculcated on others the advantages of the conjugal state, and was bound to enforce his precepts by his example. The war of the peasants has brought reproach on the principles of the Reformation; and it was incumbent on him to sustain the minds of his followers, and to bear his testimony to evangelical truth by deeds as well as words. Therefore, it was fit that he should marry a nun. Such is the logic of inclination, and such the presumption of an uninterrupted success. 'Dr Ortuinus' himself never lent his venerable sanction to a stranger sophistry, than that which could thus discover in one great scandal an apology for another far more justly offensive.

Catherine was a very pretty woman, if Holbein's portrait must be believed; although even her personal charms have been rudely impugned by her husband's enemies, in grave disquisitions devoted to that momentous question. Better still, she was a faithful and affectionate wife. But there is a no less famous Catherine to whom she bore a strong family resemblance. She brought from her nunnery an anxious mind, shrewish temper, and great volubility of speech. Luther's arts were not those of Petruchio. With him reverence for woman was a natural instinct and a point of doctrine. He observed, that when the first woman was brought to the first man to receive her name he called her not wife but mother—'Eve the mother of all living'—a word, he says 'more eloquent than ever fell from the lips of Demosthenes.' So, like a wise and kind hearted man, when his Catherine prattled he smiled; when she frowned, he playfully stole away her anger, and chided her anxieties with the gentlest soothing. A happier or a more peaceful home was not to be found in the land of domestic tenderness. Yet the confession must be made, that, from the first to the last, this love-tale is nothing less than a case of *læsa majestas* against the sovereignty of romance. Luther and his bride did not meet on either side with the raptures of a first affection. He had long before sighed for the fair Ave Shonfelden, and she had not concealed her attachment for a certain Jerome Baungartner. Ave had bestowed herself in marriage on a physician of Prussia: and before Luther's irrevocable vows were pledged, Jerome received from his great rival an intimation that he still possessed the heart, and, with common activity, might even yet secure the hand of Catherine. But honest Jerome was not a man to be hurried. He silently resigned his pretensions to his illustrious competitor, who, even in the moment of success, had the discernment to perceive, and the frankness to avow, that his love was not of a flaming or ungovernable nature.

A SUNDAY AT MOSCOW.

To one who had for a long time been a stranger to the sound of the church-going bell, few things could be more interesting than a Sunday at Moscow. Any one who has rambled along the Maritime Alps, and has heard from some lofty eminence the convent bell ringing for matins, vespers and midnight prayers, will long remember the not unpleasing sounds. To me there is always something touching in the sound of the church bell; in itself pleasing by its effect upon the sense, but far more so in its associations. And these feelings were exceedingly fresh when I awoke on Sunday in the holy city of Moscow. In Greece and in Turkey there are no bells, in Russia they are almost innumerable, but this was the first time I had happened to pass the Sabbath in the city. I lay and listened, almost fearing to move lest I should lose the sounds; thoughts of home came over me, of the day of rest, of the gathering for church, and the greeting of friends at the church door. But he who has never heard the ringing of the bells at Moscow does not know its music. Imagine a city containing more than six hundred churches and innumerable convents, all with bells, and those all sounding together, from the sharp, quick hammer note, to the loudest, deepest peels that ever broke and lingered on the ear, struck at long intervals, and swelling on the air as if unwilling to die away. I arose and threw open my window, dressed myself, and, after breakfast, joining the throng called to their respective churches by their well-known bells, I went to what is called the English chapel, where, for the first time in many months, I joined in a regular church service, and listened to an orthordox sermon. I was surprised to see so large a congregation, though I remarked among them many English governesses with children, the English language being at that moment the rage among the Russians, and multitudes of cast-off chambermaids being employed to teach the rising Russian nobility the beauties of the English tongue.

All over the continent, Sunday is the great day for observing national manners and customs. I dined at an early hour with my friend the Marquis, and under his escort, mounting a drosky, rode to a great promenade of the people, called *L'allee des Peuples*. It lies outside the barrier, and beyond the state prisons, where the exiles for Siberia are confined, on the land of Count Schremetow, the richest nobleman in Russia, having one hundred and thirty thousand slaves on his estate; the chateau is about eight verats from the city, and a noble road through his own land leads from the barrier to his door.

This promenade is the great rendezvous of the people; that is, of the merchants and shopkeepers of Moscow. The promenade is simply a large piece of ground ornamented with noble trees, and provided with every thing necessary for the enjoyment of all the national amusements, among which the Russian mountain is the favorite; and refreshments were distributed in great abundance. Soldiers were stationed at different points to preserve order, and the people seemed all cheerful and happy; but the life and soul of the place were the Bohemian or Gipsy girls. Wherever they moved, a crowd gathered round them. They were the first I had seen of this extraordinary people, coming no one knows whence, and living no one knows how, wanderers from their birth, and with a history enveloped in doubt. It was impossible to mistake the dark complexion and piercing coal-black eyes of the Gipsy women. The men were nowhere to be seen, nor were there any old women with them; and these young girls, well dressed, though, in general, with nothing peculiar in their costume, moved about in parties of five or six, singing, playing, and dancing to admiring crowds. One of them, with a red silk cloak trimmed with gold, and a gold band round her hair, struck me as the very *beau ideal* of a Gipsy queen. Recognising me as a stranger, she stopped just in front of me, struck her castinets and danced, at the same time directing the movements of her companions, who formed a circle around me. There was a beauty in her face, combined with intelligence and spirit, that riveted my attention, and when she spoke her eyes seemed to read me through. I ought, perhaps, to be ashamed of it, but in all my wanderings I never regretted so much my ignorance of the language as when it denied me the pleasure of conversing with that Gipsy girl. I would fain have known whether her soul did not soar above the scene and the employment in which I found her; whether she was not formed for better things than to display her beautiful person before crowds of boors; but I am sorry to add, that the character of my queen was not above reproach; and, as I had nothing but my character to stand upon in Moscow, I was obliged to withdraw from the observation which her attention fixed upon me.—*Stephens.*

SUPPORT OF SCHOOLS.

From an excellent article on this subject, in the 4th number of the Common School Journal, (from the pen of Horace Mann, Esq) we select the following, as peculiarly seasonable and appropriate:—

'To those who are capable of extending their views beyond the events and interests of the current year, our assertion may seem somewhat extravagant, that the grant of moneys for schools and the choice of school committee men, are the two most important duties which any town in its municipal character is ever called to perform. If any man be so short-sighted—if any man have such a palsy of the imagination—that he cannot think of his children, who are now five, ten or fifteen years of age as having arrived at the age of twenty, twenty five or thirty years;—that is, if he cannot overleap the line, which separates the year 1839 from 1840, and look *forwards* to such a year as 1855 or 1860, just as easily as he can look *backwards* to the year 1820 or 1825—then, indeed, our situation, as to the relative importance of different municipal acts, may savor of extravagance. But here lies the origin of a great part of those contrasts and contradictions of opinion and feeling, which divide society on the subject of Education. The views of one portion of the community are hemmed in by narrow bounds. Distant and remote results, however certain to come, do not enter into their estimate. They look, perhaps, upon a schoolhouse, as little more than a district pound, serving substantially the same purposes for impounding the children and keeping them from present mischief, as the town pound does for the detention of the cattle; and they regard the keepers of the two as holding similiar offices. But with another class, the moment the word Education strikes the ear, it propels their mind into the future. In a twinkling, a host of star-like ideas clusters around their imaginations;—usefulness, veracity, duty, love, obligations discharged, happiness won, prosperous families, kindred neighborhoods, public freedom, a futurity of national renown.—With one class, education is a feeble, no-meaning word;—with the other, it is one of the most capacious and inspiring words, ever uttered by the tongue, or felt or responded to by the hearts of men. * * * * * *

It is half amusing and half-provoking to hear complaints of the burdensomeness of taxation for the support of our public schools. One hardly knows whether to smile or upbraid. According to the best estimates which could be made, it was computed last year, that the amount of money raised by taxation for the support of the public schools in the State of Massachusetts, was not equal to one mill and six tenths of a mill on the dollar, for all the property in the State. Strange as it may appear, one mill and six tenths of a mill on the dollar, for all the property of the Commonwealth, or less than two parts in a thousand, has been pronounced by some, a condemnable tax to promote the welfare of the rising generation; the generation who are commonly called the future hope of the Republic, but with more propriety might be called the future Republic itself. If not educated however, if suffered to grow up in ignorance and vice, they had better be called the future terror of the Republic. From the outcry which some men make against the enormity of the tax for supporting schools, one would almost suppose, that some wild enthusiast had usurped the power of the state, and instead of levying a tax of less than two mills on a dollar, had levied all of each dollar, except two mills. Surely it is as though the millstone should complain of the crushing weight of the feather, which alights upon its surface. One would think the only complaint, ever uttered against such a tax would be—from the rich man, that its smallness was an imputation upon his liberality, and from the poor man, that it was inconvenient making change to pay it.'

ANECDOTE OF MADISON.—When the debates upon the adoption of the federal constitution were occupying the attention of our patriot fathers, and when wisdom, like a daily visitant hovered over the hall where genius and virtue breathed fire into the hearts of the sages who were there assembled, Mr. Madison wished to speak, but was almost afraid from his physical debility to make the attempt. However, he begged a gentleman who was sitting near him to pull him by the coat when he perceived that he was becoming exhausted.

Mr. Madison rose and opened his speech—his voice was feeble at first, it became stronger as he progressed—passage after passage of brilliant illuminating thought came from his almost inspired lips; every point of the great subject he touched, he left for men of all future times to look upon as if he had thrown the clouds from the summit of the hills—he went on, and concluded; 'Why,' as he sunk back exhausted in his chair, 'why did you not pull me when you saw me going on as I did?'

'I would rather have laid my finger upon the lightning,' was the reply.

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